FROM POVERTY TO POWER

BY JAMES ALLEN

170
All/Fro
147199

00147199

00147199

Digitized with financial assistance from
Shri Brihad Bhartiya Samaj
on 20 February, 2020

FROM POVERTY TO POWER.

LIST OF
Mr. & Mrs. James Allen's Books

BYWAYS OF BLESSEDNESS.
THE EIGHT PILLARS OF PROSPERITY.
FROM POVERTY TO POWER.
ALL THESE THINGS ADDED.
LIGHT ON LIFE'S DIFFICULTIES.
MEDITATIONS FOR EVERY DAY IN THE YEAR.
THE LIFE TRIUMPHANT.
OUT FROM THE HEART.
THROUGH THE GATE OF GOOD.
MEN AND SYSTEMS
PERSONALITY: ITS CULTIVATION AND POWER.
FOUNDATION STONES TO HAPPINESS AND SUCCESS.
AS A MAN THINKETH.
THE SHINING GATEWAY.
ONE LIFE, ONE LAW, ONE LOVE.
THE MIGHT OF MIND.
IN THE GARDEN OF SILENCE.
MORNING AND EVENING THOUGHTS.
LIFE'S INSPIRATIONS.
OUR MENTAL CHILDREN.
ABOVE LIFE'S TURMOIL.
ELEMENTS OF SUCCESS.
THE DIVINE COMPANION.

FROM POVERTY TO POWER

OR

THE REALISATION OF PROSPERITY AND PEACE

BY

JAMES ALLEN

Let Love's bright sunshine play upon your heart
Come now unto your gladness, peace and rest
Bid the dark shades of selfishness depart,
And now and evermore be truly blest.

TWELFTH EDITION

LONDON:
L. N. FOWLER & CO.,
7, IMPERIAL ARCADE, LUDGATE CIRCUS, E.C 4.

14 / 1 91 1

15 SEP 1967

Copyright 1901
By James Allen

FOREWORD.

I LOOKED around upon the world, and saw that it was shadowed by sorrow and scorched by the fierce fires of suffering. And I looked for the cause. I looked around, but could not find it; I looked in books, but could not find it; I looked within, and found there both the cause and the self-made nature of that cause. I looked again, and deeper, and found the remedy. I found one Law, the Law of Love; one Life, the Life of Adjustment to that Law; one Truth, the Truth of a conquered mind and a quiet and obedient heart. And I dreamed of writing a book which should help men and women, whether rich or poor, learned or unlearned, worldly or unworldly, to find within themselves the source of all success, all happiness, all accomplishment, all truth. And the dream remained with me, and at last became substantial; and now I send it

forth into the world on its mission of healing and blessedness, knowing that it cannot fail to reach the homes and hearts of those who are waiting and ready to receive it.

JAMES ALLEN.

CONTENTS.

PART I

THE PATH OF PROSPERITY

	PAGE
The Lesson of Evil	3
The World a Reflex of Mental States ...	12
The Way out of Undesirable Conditions ...	22
The Silent Power of Thought: Controlling and Directing One's Forces	44
The Secret of Health, Success, and Power ...	59
The Secret of Abounding Happiness	78
The Realisation of Prosperity	89

PART II

THE WAY OF PEACE

The Power of Meditation	97
The Two Masters, Self and Truth	113
The Acquirement of Spiritual Power	128
The Realisation of Selfless Love	138
Entering into the Infinite	156
Saints, Sages and Saviours: The Law of Service	170
The Realisation of Perfect Peace	184

PART I

THE PATH OF PROSPERITY

THE LESSON OF EVIL

UNREST and pain and sorrow are the shadows of life. There is no heart in all the world that has not felt the sting of pain, no mind that has not been tossed upon the dark waters of trouble, no eye that has not wept the hot, blinding tears of unspeakable anguish. There is no household where the Great Destroyers, disease and death, have not entered, severing heart from heart, and casting over all the dark pall of sorrow. In the strong, and apparently indestructible meshes of evil all are more or less fast caught, and pain, unhappiness, and misfortune wait upon mankind.

With the object of escaping, or in some way mitigating this overshadowing gloom, men and women rush blindly into innumerable devices, pathways by which they fondly hope to enter into a happiness which will not pass away. Such are the drunkard and the harlot, who revel in sensual excitements; such is the exclusive æsthete, who shuts himself out from the sorrows

of the world, and surrounds himself with enervating luxuries; such is he who thirsts for wealth or fame, and subordinates all things to the achievement of that object; and such are they who seek consolation in the performance of religious rites.

And to all the happiness sought seems to come, and the soul, for a time, is lulled into a sweet security, and an intoxicating forgetfulness of the existence of evil; but the day of disease comes at last, or some great sorrow, temptation, or misfortune breaks suddenly in on the unfortified soul, and the fabric of its fancied happiness is torn to shreds.

So over the head of every personal joy hangs the Damocletian sword of pain, ready, at any moment, to fall and crush the soul of him who is unprotected by knowledge.

The child cries to be a man or woman; the man and woman sigh for the lost felicity of childhood. The poor man chafes under the chains of poverty by which he is bound, and the rich man often lives in fear of poverty, or scours the world in search of an elusive shadow he calls happiness. Sometimes the soul feels that it has found a secure peace and happiness in

adopting a certain religion, in embracing an intellectual philosophy, or in building up an intellectual or artistic ideal; but some overpowering temptation proves the religion to be inadequate or insufficient; the theoretical philosophy is found to be a useless prop; or in a moment, the idealistic statue upon which the devotee has for years been labouring, is shattered into fragments at his feet.

Is there, then, no way of escape from pain and sorrow? Are there no means by which the bonds of evil may be broken? Is permanent happiness, secure prosperity, and abiding peace a foolish dream? No, there is a way, and I speak it with gladness, by which evil can be slain for ever; there is a process by which disease, poverty, or any adverse condition or circumstance can be put on one side never to return; there is a method by which a permanent prosperity can be secured, free from all fear of the return of adversity, and there is a practice by which unbroken and unending peace and bliss can be partaken of and realised. And the beginning of the way which leads to this glorious realisation is *the acquirement of a right understanding of the nature of evil.*

It is not sufficient to deny or ignore evil; it must be understood. It is not enough to pray to God to remove the evil; you must find out why it is there, and what lesson it has for you. It is of no avail to fret and fume and chafe at the chains which bind you; you must know why and how you are bound. Therefore, reader you must get outside yourself, and must begin to examine and understand yourself. You must cease to be a disobedient child in the school of experience, and must begin to learn, with humility and patience, the lessons that are set for your edification and ultimate perfection; for evil, when rightly understood, is found to be, not an unlimited power or principle in the universe, but a passing phase of human experience, and it therefore becomes a teacher to those who are willing to learn. Evil is not an abstract something outside yourself; it is an experience in your own heart, and by patiently examining and rectifying your heart you will be gradually led into the discovery of the origin and nature of evil, which will necessarily be followed by its complete eradication.

All evil is corrective and remedial, and is therefore not permanent. It is rooted in ignor-

ance, ignorance of the true nature and relation of things, and so long as we remain in that state of ignorance, we remain subject to evil. There is no evil in the universe which is not the result of ignorance, and which would not, if we were ready and willing to learn its lesson, lead us to higher wisdom, and then vanish away. But men remain in evil, and it does not pass away because men are not willing or prepared to learn the lesson which it came to teach them. I knew a child who, every night when its mother took it to bed, cried to be allowed to play with the candle; and one night, when the mother was off guard for a moment, the child took hold of the candle; the inevitable result followed, and the child never wished to play with the candle again. By its one foolish act it learned, and learned perfectly the lesson of obedience, and entered into the knowledge that fire burns. And this incident is a complete illustration of the nature, meaning, and ultimate result of all sin and evil. As the child suffered through its own ignorance of the real nature of fire, so older children suffer through their ignorance of the real nature of the things which they weep for and strive after, and which harm them when

they are secured; the only difference being that in the latter case the ignorance and evil are more deeply-rooted and obscure.

Evil has always been symbolised by darkness, and Good by light, and hidden within the symbol is contained the perfect interpretation, the reality; for, just as light always floods the universe, and darkness is only a mere speck or shadow cast by a small body intercepting a few rays of the illimitable light, so the Light of the Supreme Good is the positive and life-giving power which floods the universe, and evil the insignificant shadow cast by the self that intercepts and shuts off the illuminating rays which strive for entrance. When night folds the world in its black impenetrable mantle, no matter how dense the darkness, it covers but the small space of half our little planet, while the whole universe is ablaze with living light, and every soul knows that it will awake in the light in the morning. Know, then, that when the dark night of sorrow, pain, or misfortune settles down upon your soul, and you stumble along with weary and uncertain steps, that you are merely intercepting your own personal desires between yourself and the boundless light of joy

and bliss, and the dark shadow that covers you is cast by none and nothing but yourself. And just as the darkness without is but a negative shadow, an unreality which comes from nowhere, goes to nowhere, and has no abiding dwelling-place, so the darkness within is equally a negative shadow passing over the evolving and Light-born soul.

"But," I fancy I hear someone say, "why pass through the darkness of evil at all?" Because, by ignorance, you have chosen to do so, and because, by doing so, you may understand both good and evil, and may the more appreciate the light by having passed through the darkness. As evil is the direct outcome of ignorance, so, when the lessons of evil are fully learned, ignorance passes away, and wisdom takes its place. But as a disobedient child refuses to learn its lessons at school, so it is possible to refuse to learn the lessons of experience, and thus to remain in continual darkness, and to suffer continually recurring punishments in the form of disease, disappointment, and sorrrow. He, therefore, who would shake himself free of the evil which encompasses him, must be willing and ready

to learn, and must be prepared to undergo that disciplinary process without which no grain of wisdom or abiding happiness and peace can be secured.

A man may shut himself up in a dark room, and deny that the light exists, but it is everywhere without, and darkness exists only in his own little room. So you may shut out the light of Truth, or you may begin to pull down the walls of prejudice, self-seeking and error which you have built around yourself, and so let in the glorious and omnipresent Light.

By earnest self-examination strive to realise, and not merely hold as a theory, that evil is a passing phase, a self-created shadow; that all your pains, sorrows and misfortunes have come to you by a process of undeviating and absolutely perfect law; have come to you because you deserve and require them, and that by first enduring, and then understanding them, you may be made stronger, wiser, nobler. When you have fully entered into this realisation, you will be in a position to mould your own circumstances, to transmute all evil into good, and to weave, with a master hand, the fabric of your destiny.

What of the night, O Watchman! see'st thou yet
  The glimmering dawn upon the mountain heights,
  The golden Herald of the Light of lights,
Are his fair feet upon the hilltops set?

Cometh he yet to chase away the gloom,
  And with it all the demons of the Night?
  Strike yet his darting rays upon thy sight?
Hear'st thou his voice, the sound of error's doom?

The Morning cometh, lover of the Light;
  E'en now He gilds with gold the mountain's brow,
  Dimly I see the path whereon e'en now
His shining feet are set toward the Night.

Darkness shall pass away, and all the things
  That love the darkness, and that hate the Light
  Shall disappear for ever with the Night:
Rejoice! for thus the speeding Herald sings.

THE WORLD A REFLEX OF MENTAL STATES

WHAT you are, so is your world. Everything in the universe is resolved into your own inward experience. It matters little what is without, for it is all a reflection of your own state of consciousness. It matters everything what you are within, for everything without will be mirrored and coloured accordingly.

All that you positively know is contained in your own experience; all that you ever will know must pass through the gateway of experience, and so become part of yourself.

Your own thoughts, desires, and aspirations comprise your world, and, to you, all that there is in the universe of beauty and joy and bliss, or of ugliness and sorrow and pain, is contained within yourself. By your own thoughts you make or mar your life, your world, your universe. As you build within by the power of thought, so will your outward life

and circumstances shape themselves accordingly. Whatsoever you harbour in the inmost chambers of your heart will, sooner or later, by the inevitable law of reaction, shape itself in your outward life. The soul that is impure, sordid and selfish, is gravitating with unerring precision toward misfortune and catastrophe; the soul that is pure, unselfish, and noble, is gravitating with equal precision toward happiness and prosperity. Every soul attracts its own, and nothing can possibly come to it that does not belong to it. To realise this is to recognise the universality of Divine Law. The incidents of every human life, which both make and mar, are drawn to it by the quality and power of its own inner thought-life. Every soul is a complex combination of gathered experiences and thoughts, and the body is but an improvised vehicle for its manifestation. What, therefore, your thoughts are, that is your real self; and the world around, both animate and inanimate, wears the aspect with which your thoughts clothe it "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts." Thus said Buddha, and it

therefore follows that if a man is happy, it is because he dwells in happy thoughts; if miserable, because he dwells in despondent and debilitating thoughts. Whether one be fearful or fearless, foolish or wise, troubled or serene, within that soul lies the cause of its own state or states, and never without. And now I seem to hear a chorus of voices exclaim, "But do you really mean to say that outward circumstances do not affect our minds?" I do not say that, but I say this, and know it to be an infallible truth, *that circumstances can only affect you in so far as you allow them to do so.* You are swayed by circumstances because you have not a right understanding of the nature, use, and power of thought. You believe (and upon this little word *belief* hang all our sorrows and joys) that outward things have the power to make or mar your life; by so doing you submit to those outward things, confess that you are their slave, and they your unconditional master; by so doing, you invest them with a power which they do not, of themselves, possess, and you succumb, in reality, not to the mere circumstances, but to the gloom or gladness, the fear or hope, the

strength or weakness, which your thought-sphere has thrown around them.

I knew two men who, at an early age, lost the hard-earned savings of years. One was very deeply troubled, and gave way to chagrin, worry, and despondency. The other, on reading in his morning paper that the bank in which his money was deposited had hoplessly failed, and that he had lost all, quietly and firmly remarked, "Well, it's gone, and trouble and worry won't bring it back, but hard work will." He went to work with renewed vigour, and rapidly became prosperous, while the former man, continuing to mourn the loss of his money, and to grumble at his "bad luck," remained the sport and tool of adverse circumstances, in reality of his own weak and slavish thoughts. The loss of money was a curse to the one because he clothed the event with dark and dreary thoughts; it was a blessing to the other, because he threw around it thoughts of strength, of hope, and renewed endeavour.

If circumstances had the power to bless or harm, they would bless and harm all men alike, but the fact that the same circumstance will be alike good and bad to different souls proves

that the good or bad is not in the circumstance, but only in the mind of him that encounters it. When you begin to realise this you will begin to control your thoughts, to regulate and discipline your mind, and to rebuild the inward temple of your soul, eliminating all useless and superfluous material, and incorporating into your being thoughts alone of joy and serenity, of strength and life, of compassion and love, of beauty and immortality; and as you do this you will become joyful and serene, strong and healthy, compassionate and loving, and beautiful with the beauty of immortality.

And as we clothe events with the drapery of our own thoughts, so likewise do we clothe the objects of the visible world around us, and where one sees harmony and beauty, another sees revolting ugliness. An enthusiastic naturalist was one day roaming the country lanes in pursuit of his hobby, and during his rambles came upon a pool of brackish water near a farmyard. As he proceeded to fill a small bottle with the water for the purpose of examination under the microscope, he dilated, with more enthusiasm than discretion,

acquired no measure of virtue, and have little desire to do so; but such money does not constitute true riches, and its possession is transitory and feverish. Here is David's testimony:—"For I was envious at the foolish when I saw the prosperity of the wicked. . . . Their eyes stand out with fatness; they have more than heart could wish. . . . Verily I have cleansed my heart in vain, and washed my hands in innocency. . . . When I thought to know this it was too painful for me; until I went into the sanctuary of God, then understood I their end." The prosperity of the wicked was a great trial to David until he went into the sanctuary of God, and then he *knew their end.* You likewise may go into that sanctuary. It is within you. It is that state of consciousness which remains when all that is sordid, and personal, and impermanent is risen above, and universal and eternal principles are realised. That is the God state of consciousness; it is the sanctuary of the Most High. When, by long strife and self-discipline, you have succeeded in entering the door of that holy Temple, you will perceive, with unobstructed vision, the end and fruit of all

human thought and endeavour, both good and evil. You will then no longer relax your faith when you see the immoral man accumulating outward riches, for you will *know* that he must come again to poverty and degradation. The rich man who is barren of virtue is, in reality, poor, and as surely as the waters of the river are drifting to the ocean, so surely is he, in the midst of all his riches, drifting towards poverty and misfortune; and though he die rich, yet must he return to reap the bitter fruit of all his immorality. And though he become rich many times, yet as many times must he be thrown back into poverty, until, by long experience and suffering he conquers the poverty within. But the man who is outwardly poor, yet rich in virtue, is truly rich, and, in the midst of all his poverty, he is surely travelling towards prosperity; and abounding joy and bliss await his coming

If you would become truly and permanently prosperous, you must first become virtuous. It is therefore unwise to aim directly at prosperity, to make it the one object of life, to reach out greedily for it. To do this is to ultimately defeat yourself. But rather aim

at self-perfection, make useful and unselfish service the object of your life, and ever reach out hands of faith toward the supreme and unalterable Good.

You say you desire wealth, not for your own sake, but in order to do good with it, and to bless others. If this is your *real* motive in desiring wealth, then wealth will come to you; for you are strong and unselfish indeed if, in the midst of riches, you are willing to look upon yourself as steward and not as owner. But examine well your motive, for in the majority of instances where money is desired for the admitted object of blessing others, the real underlying motive is a love of popularity, and a desire to pose as a philanthropist or reformer. If you are not doing good with what little you have, depend upon it the more money you got the more selfish you would become, and all the good you appeared to do with your money, if you attempted to do any, would be so much insinuating self-laudation. If your real desire is to do good, there is no need to wait for money before you do it; you can do it now, this very moment, and just where you are. If you are really so unselfish

as you believe yourself to be, you will show it by sacrificing yourself for others now. No matter how poor you are, there is room for self-sacrifice, for did not the widow put her all into the treasury? The heart that truly desires to do good does not wait for money before doing it, but comes to the altar of sacrifice, and, leaving there the unworthy elements of self, goes out and breathes upon neighbour and stranger, friend and enemy alike, the breath of blessedness.

As the effect is related to the cause, so is prosperity and power related to the inward good, and poverty and weakness to the inward evil.

Money does not constitute true wealth, nor position, nor power, and to rely upon it alone is to stand upon a slippery place.

Your true wealth is your stock of virtue, and your true power the uses to which you put it. Rectify your heart, and you will rectify your life. Lust, hatred, anger, vanity, pride, covetousness, self-indulgence, self-seeking, obstinacy,—all these are poverty and weakness; whereas, love, purity, gentleness, meekness, patience, compassion, generosity, self-forget-

fulness, and self-renunciation,—all these are wealth and power.

As the elements of poverty and weakness are overcome, an irresistible and all-conquering power is evolved from within, and he who succeeds in establishing himself in the highest virtue, brings the whole world to his feet.

But the rich, as well as the poor, have their undesirable conditions, and are frequently farther removed from happiness than the poor. And here we see how happiness depends, not upon outward aids or possessions, but upon the inward life. Perhaps you are an employer, and you have endless trouble with those whom you employ, and when you do get good and faithful servants they quickly leave you. As a result you are beginning to lose, or have completely lost, your faith in human nature. You try to remedy matters by giving better wages, and by allowing certain liberties, yet matters remain unaltered. Let me advise you. The secret of all your trouble is not in your servants, *it is in yourself*; and if you look within, with a humble and sincere desire to discover and eradicate your error, you will, sooner or later, find the origin of all your

unhappiness. It may be some selfish desire, or lurking suspicion, or unkind attitude of mind which sends out its poison upon those about you, and reacts upon yourself, even though you may not show it in your manner or speech. Think of your servants with kindness, consider their happiness and comfort, and never demand of them that extremity of service which you yourself would not care to perform were you in their place. Rare and beautiful is that humility of soul by which a servant entirely forgets himself in his master's good; but far rarer, and beautiful with a divine beauty, is that nobility of soul by which a man, forgetting his own happiness, seeks the happiness of those who are under his authority, and who depend upon him for their bodily sustenance. And such a man's happiness is increased tenfold, nor does he need to complain of those whom he employs. Said a well-known and extensive employer of labour, who never needs to dismiss an employee: "I have always had the happiest relations with my workpeople. If you ask me how it is to be accounted for, I can only say that it has been my aim from the first to do to them as I would wish to be done by." Herein lies the secret by

which all desirable conditions are secured, and all that are undesirable are overcome. Do you say that you are lonely and unloved, and have "not a friend in the world"? Then, I pray you, for the sake of your own happiness, blame nobody but yourself. Be friendly towards others, and friends will soon flock round you. Make yourself pure and lovable, and you will be loved by all.

Whatever conditions are rendering your life burdensome, you may pass out of and beyond them by developing and utilising within you the transforming power of self-purification and self-conquest. Be it the poverty which galls (and remember that the poverty upon which I have been dilating is that poverty which is a source of misery, and not that voluntary poverty which is the glory of emancipated souls), or the riches which burden, or the many misfortunes, griefs, and annoyances which form the dark background in the web of life, you may overcome them by overcoming the selfish elements within which give them life.

It matters not that by the unfailing Law there are past thoughts and acts to work out

and to atone for, as, by the same law, we are setting in motion, during every moment of our life, fresh thoughts and acts, and we have the power to make them good or ill. Nor does it follow that if a man (reaping what he has sown) must lose money or forfeit position, that he must also lose his fortitude or forfeit his uprightness, and it is in these that his wealth and power and happiness are to be found.

He who clings to self is his own enemy, and is surrounded by enemies. He who relinquishes self is his own saviour, and is surrounded by friends like a protecting belt. Before the divine radiance of a pure heart all darkness vanishes and all clouds melt away, and he who has conquered self has conquered the universe. Come, then, out of your poverty; come out of your pain; come out of your troubles, and sighings, and complainings, and heartaches, and loneliness *by coming out of yourself.* Let the old tattered garment of your petty selfishness fall from you, and put on the new garment of universal Love. You will then realise the inward heaven, and it will be reflected in all your outward life.

He who sets his foot firmly upon the path of self-conquest, who walks, aided by the staff of Faith, the highway of self-sacrifice, will assuredly achieve the highest prosperity, and will reap abounding and enduring joy and bliss.

The Path of Prosperity

To them that seek the highest Good
All things subserve the wisest ends;
Nought comes as ill, and wisdom lends
Wings to all shapes of evil brood.

The dark'ning sorrow veils a Star
That waits to shine with gladsome light;
Hell waits on heaven; and after night
Comes golden glory from afar.

Defeats are steps by which we climb
With purer aim to nobler ends;
Loss leads to gain, and joy attends
True footsteps up the hills of time.

Pain leads to paths of holy bliss,
To thoughts and words and deeds divine;
And clouds that gloom and rays that shine,
Along life's upward highway kiss.

Misfortune does but cloud the way
Whose end and summit in the sky
Of bright success, sunkiss'd and high,
Awaits our seeking and our stay.

The heavy pall of doubts and fears
That clouds the Valley of our hopes,
The shades with which the spirit copes,
The bitter harvesting of tears,

The heartaches, miseries, and griefs,
The bruisings born of broken ties,
All these are steps by which we rise
To living ways of sound beliefs.

Love, pitying, watchful, runs to meet
The Pilgrim from the Land of Fate;
All glory and all good await
The coming of obedient feet.

THE SILENT POWER OF THOUGHT: CONTROLLING AND DIRECTING ONE'S FORCES

THE most powerful forces in the universe are the silent forces; and in accordance with the intensity of its power does a force become beneficent when rightly directed, and destructive when wrongly employed. This is common knowledge in regard to the mechanical forces, such as steam, electricity, etc., but few have yet learned to apply this knowledge to the realm of mind, where the thought-forces (most powerful of all) are continually being generated and sent forth as currents of salvation or destruction.

At this stage of his evolution, man has entered into the possession of these forces, and the whole trend of his present advancement is their complete subjugation. All the wisdom possible to man on this material earth is to be found only in complete self-mastery, and the command, "Love your enemies," resolves itself into an exhortation to enter here and now, into

the possession of that sublime wisdom by taking hold of, mastering and transmuting, those mind forces to which man is now slavishly subject, and by which he is helplessly borne, like a straw on the stream, upon the currents of selfishness.

The Hebrew prophets, with their perfect knowledge of the Supreme Law, always related outward events to inward thought, and associated national disaster or success with the thoughts and desires that dominated the nation at the time. The knowledge of the causal power of thought is the basis of all their prophecies, as it is the basis of all real wisdom and power. National events are simply the working out of the psychic forces of the nation. Wars, plagues, and famines are the meeting and clashing of wrongly-directed thought-forces, the culminating points at which destruction steps in as the agent of the Law. It is foolish to ascribe war to the influence of one man, or to one body of men. It is the crowning horror of national selfishness.

It is the silent and conquering thought-forces which bring all things into manifestation. The universe grew out of thought. Matter in its last analysis is found to be merely objectivised

thought. All man's accomplishments were first wrought out in thought, and then objectivised. The author, the inventor, the architect, first builds up his work in thought, and having perfected it in all its parts as a complete and harmonious whole upon the thought-plane, he then commences to materialise it, to bring it down to the material or sense-plane.

When the thought-forces are directed in harmony with the over-ruling Law, they are up-building and preservative, but when subverted they become disintegrating and self-destructive.

To adjust all your thoughts to a perfect and unswerving faith in the omnipotence and supremacy of Good, is to co-operate with that Good, and to realise within yourself the solution and destruction of all evil. *Believe and ye shall live.* And here we have the true meaning of salvation; salvation from the darkness and negation of evil, by entering into, and realising the living light of the Eternal Good.

Where there is fear, worry, anxiety, doubt, trouble, chagrin, or disappointment, there is ignorance and lack of faith. All these conditions of mind are the direct outcome of

selfishness, and are based upon an inherent belief in the power and supremacy of evil; they therefore constitute practical atheism; and to live in, and become subject to, these negative and soul-destroying conditions of mind is the only real atheism.

It is salvation from such conditions that the race needs, and let no man boast of salvation whilst he is their helpless and obedient slave. To fear or to worry is as sinful as to curse, for how can one fear or worry if he intrinsically believes in the Eternal Justice, the Omnipotent Good, the Boundless Love? To fear, to worry, to doubt, is to deny, to disbelieve.

It is from such states of mind that all weakness and failure proceed, for they represent the annulling and disintegrating of the positive thought-forces which would otherwise speed to their object with power, and bring about their own beneficent results.

To overcome these negative conditions is to enter into a life of power, is to cease to be a slave, and to become a master, and there is only one way by which they can be overcome, and that is by *steady and persistent growth in inward*

knowledge. To mentally deny evil is not sufficient; it must, by daily practice, be risen above and understood. To mentally affirm the good is inadequate; it must, by unswerving endeavour, be entered into and comprehended.

The intelligent practice of self-control, quickly leads to a knowledge of one's interior thought-forces, and, later on, to the acquisition of that power by which they are rightly employed and directed. In the measure that you master self, that you control your mental forces instead of being controlled by them, in just such measure will you master affairs and outward circumstances.

Show me a man under whose touch everything crumbles away, and who cannot retain success even when it is placed in his hands, and I will show you a man who dwells continually in those conditions of mind which are the very negation of power. To be for ever wallowing in the bogs of doubt, to be drawn continually into the quicksands of fear, or blown ceaselessly about by the winds of anxiety, is to be a slave, and to live the life of a slave, even though success and influence be for ever knocking at your door seeking for

admittance. Such a man, being without faith and without self-government, is incapable of the right government of his affairs, and is a slave to circumstances; in reality a slave to himself. Such are taught by affliction, and ultimately pass from weakness to strength by the stress of bitter experience.

Faith and purpose constitute the motive-power of life. There is nothing that a strong faith and an unflinching purpose may not accomplish. By the daily exercise of silent faith, the thought-forces are gathered together, and by the daily strengthening of silent purpose, those forces are directed toward the object of accomplishment.

Whatever your position in life may be, before you can hope to enter into any measure of success, usefulness, and power, you must learn how to focus your thought-forces by cultivating calmness and repose. It may be that you are a business man, and you are suddenly confronted with some overwhelming difficulty or probable disaster. You grow fearful and anxious, and are at your wit's end. To persist in such a state of mind would be fatal, for when anxiety steps in,

correct judgment passes out. Now if you will take advantage of a quiet hour or two in the early morning or at night, and go away to some solitary spot, or to some room in your house where you know you will be absolutely free from intrusion, and, having seated yourself in an easy attitude, you forcibly direct your mind right away from the object of anxiety by dwelling upon something in your life that is pleasing and bliss-giving, a calm, reposeful strength will gradually steal into your mind, and your anxiety will pass away. Upon the instant that you find your mind reverting to the lower plane of worry bring it back again, and re-establish it on the plane of peace and strength. When this is fully accomplished, you may then concentrate your whole mind upon the solution of your difficulty, and what was intricate and insurmountable to you in your hour of anxiety will be made plain and easy, and you will see, with that clear vision and perfect judgment which belong only to a calm and untroubled mind, the right course to pursue and the proper end to be brought about. It may be that you will have to try day after day before

you will be able to perfectly calm your mind, but if you persevere you will certainly accomplish it. And the course which is presented to you in that hour of calmness *must be carried out.* Doubtless when you are again involved in the business of the day, and worries again creep in and begin to dominate you, you will begin to think that the course is a wrong or foolish one, but do not heed such suggestions. Be guided absolutely and entirely by the vision of calmness, and not by the shadows of anxiety. The hour of calmness is the hour of illumination and correct judgment. By such a course of mental discipline the scattered thought-forces are re-united, and directed, like the rays of the search-light, upon the problem at issue, with the result that it gives way before them.

There is no difficulty, however great, but will yield before a calm and powerful concentration of thought, and no legitimate object but may be speedily actualised by the intelligent use and direction of one's soul-forces.

Not until you have gone deeply and searchingly into your inner nature, and have overcome many enemies that lurk there, can you

have any approximate conception of the subtle power of thought, of its inseparable relation to outward and material things, or of its magical potency, when rightly poised and directed, in readjusting and transforming the life-conditions.

Every thought you think is a force sent out, and in accordance with its nature and intensity will it go out to seek a lodgment in minds receptive to it, and will react upon yourself for good or evil. There is ceaseless reciprocity between mind and mind, and a continual interchange of thought-forces. Selfish and disturbing thoughts are so many malignant and destructive forces, messengers of evil, sent out to stimulate and augment the evil in other minds, which in turn send them back upon you with added power. While thoughts that are calm, pure, and unselfish are so many angelic messengers sent out into the world with health, healing, and blessedness upon their wings, counteracting the evil forces; pouring the oil of joy upon the troubled waters of anxiety and sorrow, and restoring to broken hearts their heritage of immortality

Think good thoughts, and they will quickly

become actualised in your outward life in the form of good conditions. Control your soul-forces, and you will be able to shape your outward life as you will. The difference between a saviour and a sinner is this, that the one has a perfect control of all the forces within him; the other is dominated and controlled by them.

There is absolutely no other way to true power and abiding peace, but by self-control, self-government, self-purification. To be at the mercy of your disposition is to be impotent, unhappy, and of little real use in the world. The conquest of your petty likes and dislikes, your capricious loves and hates, your fits of anger, suspicion, jealousy, and all the changing moods to which you are more or less helplessly subject, this is the task you have before you if you would weave into the web of life the golden threads of happiness and prosperity. In so far as you are enslaved by the changing moods within you, will you need to depend upon others and upon outward aids as you walk through life. If you would walk firmly and securely, and would accomplish any achievement, you must learn to rise above

and control all such disturbing and retarding vibrations. You must daily practise the habit of putting your mind at rest, "going into the silence," as it is commonly called. This is a method of replacing a troubled thought with one of peace, a thought of weakness with one of strength. Until you succeed in doing this you cannot hope to direct your mental forces upon the problems and pursuits of life with any appreciable measure of success. It is a process of diverting one's scattered forces into one powerful channel. Just as a useless marsh may be converted into a field of golden corn or a fruitful garden by draining and directing the scattered and harmful streams into one well-cut channel, so, he who acquires calmness, and subdues and directs the thought-currents within himself, saves his soul, and fructifies his heart and life.

As you succeed in gaining mastery over your impulses and thoughts you will begin to feel, growing up within you, a new and silent power, and a settled feeling of composure and strength will remain with you. Your latent powers will begin to unfold themselves, and whereas formerly your efforts were weak and

ineffectual, you will now be able to work with that calm confidence which commands success. And along with this new power and strength, there will be awakened within you that interior illumination known as "intuition," and you will walk no longer in darkness and speculation, but in light and certainty. With the development of this soul-vision, judgment and mental penetration will be incalculably increased, and there will evolve within you that prophetic vision by the aid of which you will be able to sense coming events, and to forecast, with remarkable accuracy, the result of your efforts. And in just the measure that you alter from within will your outlook upon life alter; and as you alter your mental attitude towards others they will alter in their attitude and conduct toward you. As you rise above the lower, debilitating, and destructive thought-forces, you will come in contact with the positive, strengthening, and up-building currents generated by strong, pure, and noble minds, your happiness will be immeasurably intensified, and you will begin to realise the joy, strength, and power, which are born only of self-mastery. And this joy,

strength, and power will be continually radiating from you, and without any effort on your part, nay, though you are utterly unconscious of it, strong people will be drawn toward you, influence will be put into your hands, and in accordance with your altered thought-world will outward events shape themselves.

"A man's foes are they of his own household," and he who would be useful, strong, and happy, must cease to be a passive receptacle for the negative, beggarly, and impure streams of thought; and as a wise householder commands his servants and invites his guests, so must he learn to command his desires, and to say, with authority, what thoughts he shall admit into the mansion of his soul. Even a very partial success in self-mastery adds greatly to one's power, and he who succeeds in perfecting this divine accomplishment, enters into the possession of undreamed-of wisdom and inward strength and peace, and realises that all the forces of the universe aid and protect his footsteps who is master of his soul.

Would you scale the highest heaven,
  Would you pierce the lowest hell,—
Live in dreams of constant beauty,
  Or in basest thinkings dwell.

For your thoughts are heaven above you,
  And your thoughts are hell below;
Bliss is not, except in thinking,
  Torment nought but thought can know.

Worlds would vanish but for thinking;
  Glory is not but in dreams;
And the Drama of the ages
  From the Thought Eternal streams.

Dignity and shame and sorrow,
  Pain and anguish, love and hate
Are but maskings of the mighty
  Pulsing Thought that governs Fate.

As the colours of the rainbow
  Make the one uncoloured beam,
So the universal changes
  Make the One Eternal Dream.

And the Dream is all within you,
  And the Dreamer waiteth long
For the Morning to awake him
  To the living thought and strong

That shall make the ideal real,
  Make to vanish dreams of hell
In the highest, holiest heaven
  Where the pure and perfect dwell.

Evil is the thought that thinks it;
  Good, the thought that makes it so;
Light and darkness, sin and pureness
  Likewise out of thinking grow.

Dwell in thought upon the Grandest,
  And the Grandest you shall see;
Fix your mind upon the Highest,
  And the Highest you shall be.

THE SECRET OF HEALTH, SUCCESS AND POWER

WE all remember with what intense delight, as children, we listened to the never-tiring fairy-tale. How eagerly we followed the fluctuating fortunes of the good boy or girl, ever protected, in the hour of crisis, from the evil machinations of the scheming witch, the cruel giant, or the wicked king. And our little hearts never faltered for the fate of the hero or heroine, nor did we doubt their ultimate triumph over all their enemies, for we knew that the fairies were infallible, and that they would never desert those who had consecrated themselves to the good and the true. And what unspeakable joy pulsated within us when the Fairy-Queen, bringing all her magic to bear at the critical moment, scattered all the darkness and trouble, and granted them the complete satisfaction of all their hopes, and they were "happy ever after."

With the accumulating years, and an ever-increasing intimacy with the so-called "realities" of life, our beautiful fairy-world became obliterated, and its wonderful inhabitants were relegated, in the archives of memory, to the shadowy and unreal. And we thought we were wise and strong in thus leaving for ever the land of childish dreams, but as we re-become little children in the wondrous world of wisdom, we shall return again to the inspiring dreams of childhood and find that they are, after all, realities.

The fairy-folk, so small and nearly always invisible, yet possessed of an all-conquering and magical power, who bestow upon the good, health, wealth, and happiness, along with all the gifts of nature in lavish profusion, start again into reality and become immortalised in the soul-realm of him who, by growth in wisdom, has entered into a knowledge of the power of thought, and the laws which govern the inner world of being. To him, the fairies live again as thought-people, thought-messengers, thought-powers working in harmony with the over-ruling Good. And they who, day by day, endeavour to harmonise

their hearts with the heart of the Supreme Good, do in reality acquire true health, wealth, and happiness. There is no protection to compare with goodness, and by "goodness" I do not mean a mere outward conformity to the rules of morality; I mean pure thought, noble aspiration, unselfish love, and freedom from vainglory. To dwell continually in good thoughts, is to throw around oneself a psychic atmosphere of sweetness and power which leaves its impress upon all who come in contact with it.

As the rising sun puts to rout the helpless shadows, so are all the impotent forces of evil put to flight by the searching rays of positive thought which shine forth from a heart made strong in purity and faith.

Where there is sterling faith and uncompromising purity there is health, there is success, there is power. In such a one, disease, failure, and disaster can find no lodgment, for there is nothing on which they can feed.

Even physical conditions are largely determined by mental states, and to this truth the scientific world is rapidly being drawn. The old, materialistic belief that a man is what

his body makes him, is rapidly passing away, and is being replaced by the inspiring belief that man is superior to his body, and that his body is what he makes it by the power of thought. Men everywhere are ceasing to believe that a man is despairing because he is dyspeptic, and are coming to understand that he is dyspeptic because he is despairing, and in the near future, the fact that all disease has its origin in the mind will become common knowledge.

There is no evil in the universe but has its root and origin in the mind, and sin, sickness, sorrow, and affliction do not, in reality, belong to the universal order, are not inherent in the nature of things, but are the direct outcome of our ignorance of the right relations of things.

According to tradition, there once lived, in India, a school of philosophers who led a life of such absolute purity and simplicity that they commonly reached the age of one hundred and fifty years, and to fall sick was looked upon by them as an unpardonable disgrace, for it was considered to indicate a violation of law

The sooner we realise and acknowledge that

sickness, far from being the arbitrary visitation of an offended God, or the test of an unwise Providence, is the result of our own error or sin, the sooner shall we enter upon the highway of health. Disease comes to those who attract it, to those whose minds and bodies are receptive to it, and flees from those whose strong, pure, and positive thought-sphere generates healing and life-giving currents.

If you are given to anger, worry, jealousy, greed, or any other inharmonious state of mind, and expect perfect physical health, you are expecting the impossible, for you are continually sowing the seeds of disease in your mind. Such conditions of mind are carefully shunned by the wise man, for he knows them to be far more dangerous than a bad drain or an infected house.

If you would be free from all physical aches and pains, and would enjoy perfect physical harmony, then put your mind in order, and harmonise your thoughts. Think joyful thoughts; think loving thoughts; let the elixir of goodwill course through your veins, and you will need no other medicine. Put away your jealousies, your suspicions, your worries, your hatreds,

your selfish indulgences, and you will put away your dyspepsia, your biliousness, your nervousness and aching joints. If you will persist in clinging to these debilitating and demoralising habits of mind, then do not complain when your body is laid low with sickness.

The following story illustrates the close relation that exists between habits of mind and bodily conditions:—A certain man was afflicted with a painful disease, and he tried one physican after another, but all to no purpose. He then visited towns which were famous for their curative waters, and after having bathed in them all, his disease was more painful than ever. One night he dreamed that a Presence came to him and said, "Brother, hast thou tried all the means of cure?" and he replied, "I have tried all." "Nay," said the Presence, "Come with me, and I will show thee a healing bath which has escaped thy notice." The afflicted man followed, and the Presence led him to a clear pool of water, and said, "Plunge thyself in this water and thou shalt surely recover," and thereupon vanished The man plunged into the water,

and on coming out, lo! his disease had left him, and at the same moment he saw written above the pool the word "Renounce." Upon waking, the full meaning of his dream flashed across his mind, and looking within he discovered that he had, all along, been a victim to a sinful indulgence, and he vowed that he would renounce it for ever. He carried out his vow, and from that day his affliction began to leave him, and in a short time he was completely restored to health.

Many people complain that they have broken down through over-work. In the majority of such cases the breakdown is more frequently the result of foolishly wasted energy. If you would secure health you must learn to work without friction. To become anxious or excited, or to worry over needless details is to invite a breakdown. Work, whether of brain or body, is beneficial and health-giving, and the man who can work with a steady and calm persistency, freed from all anxiety and worry, and with his mind utterly oblivious to all but the work he has in hand, will not only accomplish far more than the man who is always hurried and anxious, but he will retain his

health, a boon which the other quickly forfeits.

True health and true success go together, for they are inseparably intertwined in the thought-realm. As mental harmony produces bodily health, so it also leads to a harmonious sequence in the actual working out of one's plans. Order your thoughts and you will order your life. Pour the oil of tranquillity upon the turbulent waters of the passions and prejudices, and the tempests of misfortune, howsoever they may threaten, will be powerless to wreck the barque of your soul, as it threads its way across the ocean of life. And if that barque be piloted by a cheerful and never-failing faith its course will be doubly sure, and many perils will pass it by which would otherwise attack it. By the power of faith every enduring work is accomplished. Faith in the Supreme; faith in the over-ruling Law; faith in your work, and in your power to accomplish that work,—here is the rock upon which you must build if you would achieve, if you would stand and not fall. To follow, under all circumstances, the highest promptings within you; to be always true to the divine self; to

rely upon the inward Light, the inward Voice, and to pursue your purpose with a fearless and restful heart, believing that the future will yield unto you the meed of every thought and effort; knowing that the laws of the universe can never fail, and that your own will come back to you with mathematical exactitude, this is faith and the living of faith. By the power of such a faith the dark waters of uncertainty are divided, every mountain of difficulty crumbles away, and the believing soul passes on unharmed. Strive, O reader! to acquire, above everything, the priceless possession of this dauntless faith, for it is the talisman of happiness, of success, of peace, of power, of all that makes life great and superior to suffering. Build upon such a faith, and you build upon the Rock of the Eternal, and with the materials of the Eternal, and the structure that you erect will never be dissolved, for it will transcend all the accumulations of material luxuries and riches, the end of which is dust. Whether you are hurled into the depths of sorrow, or lifted upon the heights of joy, ever retain your hold upon this faith, ever return to it as your rock of refuge, and keep your

feet firmly planted upon its immortal and immovable base. Centred in such a faith, you will become possessed of such a spiritual strength as will shatter like so many toys of glass, all the forces of evil that are hurled against you, and you will achieve a success such as the mere striver after worldly gain can never know or even dream of. "If ye have faith, and doubt not, ye shall not only do this, . . . but if ye shall say unto this mountain, be thou removed and be thou cast into the sea, it shall be done."

There are those to-day, men and women tabernacled in flesh and blood, who have realised this faith, who live in it and by it day by day, and who, having put it to the uttermost test, have entered into the possession of its glory and peace. Such have sent out the word of command, and the mountains of sorrow and disappointment, of mental weariness and physical pain have passed from them, and have been cast into the sea of oblivion.

If you will become possessed of this faith you will not need to trouble about your future success or failure, and success will come. You will not need to become anxious about results

but will work joyfully and peacefully, knowing that right thoughts and right efforts will inevitably bring about right results.

I know a lady who has entered into many blissful satisfactions, and recently a friend remarked to her, "Oh, how fortunate you are! You only have to wish for a thing, and it comes to you." And it did, indeed, appear so on the surface; but in reality all the blessedness that has entered into this woman's life is the direct outcome of the inward state of blessedness which she has, throughout life, been cultivating and training toward perfection. Mere wishing brings nothing but disappointment; it is living that tells. The foolish wish and grumble; the wise, work and wait. And this woman had worked; worked without and within, but especially within upon heart and soul; and with the invisible hands of the spirit she had built up, with the precious stones of faith, hope, joy, devotion, and love, a fair temple of light, whose glorifying radiance was ever round about her. It beamed in her eye; it shone through her countenance; it vibrated in her voice; and all who came into her presence felt its captivating spell.

And as with her, so with you. Your success, your failure, your influence, your whole life you carry about with you, for your dominant trends of thought are the determining factors in your destiny. Send forth loving, stainless, and happy thoughts, and blessings will fall into your hands, and your table will be spread with the cloth of peace Send forth hateful, impure, and unhappy thoughts, and curses will rain down upon you, and fear and unrest will wait upon your pillow. You are the unconditional maker of your fate, be that fate what it may. Every moment you are sending forth from you the influences which will make or mar your life. Let your heart grow large and loving and unselfish, and great and lasting will be your influence and success, even though you make little money. Confine it within the narrow limits of self-interest, and even though you become a millionaire your influence and success, at the final reckoning will be found to be utterly insignificant.

Cultivate, then, this pure and unselfish spirit, and combine with purity and faith, singleness of purpose, and you are evolving from within the elements, not only of abounding

health and enduring success, but of greatness and power.

If your present position is distasteful to you, and your heart is not *in* your work, nevertheless perform your duties with scrupulous diligence, and whilst resting your mind in the idea that the better position and greater opportunities are waiting for you; ever keep an active mental outlook for budding possibilities, so that when the critical moment arrives, and the new channel presents itself, you will step into it with your mind fully prepared for the undertaking, and with that intelligence and foresight which is born of mental discipline.

Whatever your task may be, concentrate your whole mind upon it, throw into it all the energy of which you are capable. The faultless completion of small tasks leads inevitably to larger tasks. See to it that you rise by steady climbing, and you will never fall. And herein lies the secret of true power. Learn, by constant practice, how to husband your resources, and to concentrate them, at any moment, upon a given point. The foolish waste all their mental and spiritual energy in frivolity, foolish chatter, or selfish argu-

ment, not to mention wasteful physical excesses.

If you would acquire overcoming power you must cultivate poise and passivity. You must be able to stand alone. All power is associated with immovability. The mountain, the massive rock, the storm-tried oak, all speak to us of power, because of their combined solitary grandeur and defiant fixity; while the shifting sand, the yielding twig, and the waving reed speak to us of weakness, because they are movable and non-resistant, and are utterly useless when detached from their fellows. He is the man of power who, when all his fellows are swayed by some emotion or passion, remains calm and unmoved.

He only is fitted to command and control who has succeeded in commanding and controlling himself. The hysterical, the fearful, the thoughtless and frivolous, let such seek company, or they will fall for lack of support; but the calm, the fearless, the thoughtful, and grave, let such seek the solitude of the forest, the desert, and the mountain-top, and to their power more power will be added, and they will more and more successfully stem the

psychic currents and whirlpools which engulf mankind.

Passion is not power; it is the abuse of power, the dispersion of power. Passion is like a furious storm which beats fiercely and wildly upon the embattled rock, whilst power is like the rock itself, which remains silent and unmoved through it all. That was a manifestation of true power when Martin Luther, wearied with the persuasions of his fearful friends, who were doubtful as to his safety should he go to Worms, replied, "If there were as many devils in Worms as there are tiles on the housetops I would go." And when Benjamin Disraeli broke down in his first Parliamentary speech, and brought upon himself the derision of the House, that was an exhibition of germinal power when he exclaimed, "The day will come when you will consider it an honour to listen to me."

When that young man, whom I knew, passing through continual reverses and misfortunes, was mocked by his friends and told to desist from further effort, and he replied, "The time is not far distant when you will marvel at my good fortune and success," he showed that he

was possessed of that silent and irresistible power which has taken him over innumerable difficulties, and crowned his life with success.

If you have not this power, you may acquire it by practice, and the beginning of power is likewise the beginning of wisdom. You must commence by overcoming those purposeless trivialities to which you have hitherto been a willing victim. Boisterous and uncontrolled laughter, slander and idle talk, and joking merely to raise a laugh, all these things must be put on one side as so much waste of valuable energy. St Paul never showed his wonderful insight into the hidden laws of human progress to greater advantage than when he warned the Ephesians against "Foolish talking and jesting which is not convenient," for, to dwell habitually in such practices is to destroy all spiritual power and life. As you succeed in rendering yourself impervious to such mental dissipations you will begin to understand what true power is, and you will then commence to grapple with the more powerful desires and appetites which hold your soul in bondage, and bar the way to power, and your further progress will then be made clear

Above all, be of single aim; have a legitimate and useful purpose, and devote yourself unreservedly to it. Let nothing draw you aside; remember that "The double-minded man is unstable in all his ways." Be eager to learn, but slow to beg. Have a thorough understanding of your work, and let it be your own; and as you proceed, ever following the inward Guide, the infallible Voice, you will pass on from victory to victory, and will rise step by step to higher resting-places, and your ever-broadening outlook will gradually reveal to you the essential beauty and purpose of life. Self-purified, health will be yours; faith-protected, success will be yours; self-governed, power will be yours, and all that you do will prosper, for, ceasing to be a disjointed unit, self-enslaved, you will be in harmony with the Great Law, working no longer against, but with, the universal Life, the Eternal Good. And what health you gain it will remain with you; what success you achieve will be beyond all human computation, and will never pass away; and what influence and power you wield will continue to increase throughout the ages, for it will be a part of that un-

changeable Principle which supports the universe.

This, then, is the secret of health,—a pure heart and a well-ordered mind; this is the secret of success,— an unfaltering faith, and a wisely-directed purpose; and to rein in, with unfaltering will, the dark steed of desire, this is the secret of power.

All ways are waiting for my feet to tread,
The light and dark, the living and the dead,
The broad and narrow way, the high and low,
The good and bad, and with quick step or slow,
I now may enter any way I will,
And find, by walking, which is good, which ill.

And all good things my wandering feet await,
If I but come, with vow inviolate,
Unto the narrow, high and holy way
Of heart-born purity, and therein stay;
Walking, secure from him who taunts and scorns,
To flowery meads, across the path of thorns.

And I may stand where health, success, and power
Await my coming, if, each fleeting hour,
I cling to love and patience; and abide
With stainlessness; and never step aside
From high integrity; so shall I see
At last the land of immortality.

And I may seek and find; I may achieve;
I may not claim, but, losing, may retrieve.
The Law bends not for me, but I must bend
Unto the Law, if I would reach the end
Of my afflictions, if I would restore
My soul to Light and Life, and weep no more.

Not mine the arrogant and selfish claim
To all good things; be mine the lowly aim
To seek and find, to know and comprehend.
And wisdom-ward all holy footsteps wend.
Nothing is mine to claim or to command,
But all is mine to know and understand.

THE SECRET OF ABOUNDING HAPPINESS

GREAT is the thirst for happiness, and equally great is the lack of happiness. The majority of the poor long for riches, believing that their possession would bring them supreme and lasting happiness. Many who are rich, having gratified every desire and whim, suffer from ennui and repletion, and are farther from the possession of happiness even than the very poor. If we reflect upon this state of things, it will ultimately lead us to a knowledge of the all-important truth that happiness is not derived from mere outward possessions, nor misery from the lack of them; for if this were so, we should find the poor always miserable, and the rich always happy, whereas the reverse is frequently the case. Some of the most wretched people whom I have known were those who were surrounded with riches and luxury, whilst some of the brightest and happiest people I have met were possessed of

only the barest necessities of life. Many men who have accumulated riches have confessed that the selfish gratification which followed the acquisition of riches has robbed life of its sweetness, and that they were never so happy as when they were poor.

What, then, is happiness, and how is it to be secured? Is it a figment, a delusion, and is suffering alone perennial?

We shall find, after earnest observation and reflection, that all, except those who have entered the way of wisdom, believe that happiness is only to be obtained *by the gratification of desire.* It is this belief, rooted in the soil of ignorance, and continually watered by selfish cravings, that is the cause of all the misery in the world. And I do not limit the word *desire* to the grosser animal cravings; it extends to the higher psychic realm, where far more powerful, subtle, and insidious cravings hold in bondage the intellectual and refined, depriving them of all that beauty, harmony, and purity of soul whose expression is happiness.

Most people will admit that selfishness is the cause of all the unhappiness in the world,

but they fall under the soul-destroying delusion that it is somebody else's selfishness, and not their own. When you are willing to admit that all your unhappiness is the result of your own selfishness you will not be far from the gates of Paradise; but so long as you are convinced that it is the selfishness of others that is robbing you of joy, so long will you remain a prisoner in your self-created purgatory.

Happiness is that inward state of perfect satisfaction which is joy and peace, and from which all desire is eliminated. The satisfaction which results from gratified desire is brief and illusionary, and is always followed by an increased demand for gratification. Desire is as insatiable as the ocean, and clamours louder and louder as its demands are attended to. It claims ever-increasing service from its deluded devotees, until at last they are struck down with physical or mental anguish, and are hurled into the purifying fires of suffering. Desire is the region of hell, and all torments are centred there. The giving up of desire is the realisation of heaven, and all delights await the pilgrim there.

"I sent my soul through the invisible,
Some letter of that after life to spell,
And by-and-by my soul returned to me,
And whispered, 'I myself am heaven and hell.'"

Heaven and hell are inward states. Sink into self and all its gratifications, and you sink into hell; rise above self into that state of consciousness which is the utter denial and forgetfulness of self, and you enter heaven. Self is blind, without judgment, not possessed of true knowledge, and always leads to suffering. Correct perception, unbiassed judgment, and true knowledge belong only to the divine state, and only in so far as you realise this divine consciousness can you know what real happiness is. So long as you persist in selfishly seeking for your own personal happiness, so long will happiness elude you, and you will be sowing the seeds of wretchedness. In so far as you succeed in losing yourself in the service of others, in that measure will happiness come to you, and you will reap a harvest of bliss.

"It is in loving, not in being loved,
The heart is blessed;
It is in giving, not in seeking gifts,
We find our quest.

Whatever be thy longing or thy need,
That do thou give;
So shall thy soul be fed, and thou indeed
Shalt truly live."

Cling to self, and you cling to sorrow; relinquish self, and you enter into peace. To seek selfishly is not only to lose happiness, but even that which we believe to be the source of happiness. See how the glutton is continually looking about for a new delicacy wherewith to stimulate his deadened appetite; and how, bloated, burdened, and diseased, scarcely any food at last is eaten with pleasure. Whereas, he who has mastered his appetite, and not only does not seek, but never thinks of gustatory pleasure, finds delight in the most frugal meal. The angel-form of happiness, which men, looking through the eyes of self, imagine they see in gratified desire, when clasped is always found to be the skeleton of misery. Truly, "He that seeketh his life shall lose it, and he that loseth his life shall find it."

Abiding happiness will come to you when, ceasing to selfishly cling, you are willing to give up. When you are willing to lose, unre-

servedly, that impermanent thing which is so dear to you, and which, whether you cling to it or not, will one day be snatched from you, then you will find that that which seemed to you like a painful loss, turns out to be a supreme gain. To give up in order to gain, than this there is no greater delusion, nor no more prolific source of misery; but to be willing to yield up and to suffer loss, this is indeed the Way of Life.

How is it possible to find real happiness by centreing ourselves in those things which, by their very nature, must pass away? Abiding and real happiness can only be found by centreing ourselves in that which is permanent. Rise, therefore, above the clinging to and the craving for impermanent things, and you will then enter into a consciousness of the Eternal, and as, rising above self, and by growing more and more into the spirit of purity, self-sacrifice and universal Love, you become centred in that consciousness, you will realise that happiness which has no reaction, and which can never be taken from you.

The heart that has reached utter self-forget-

fulness in its love for others has not only become possessed of the highest happiness, but has entered into immortality, for it has realised the Divine. Look back upon your life, and you will find that the moments of supremest happiness were those in which you uttered some word, or performed some act of compassion or self-denying love.

Spiritually, happiness and harmony are synonymous. Harmony is one phase of the Great Law whose spiritual expression is love. All selfishness is discord, and to be selfish is to be out of harmony with the Divine order. As we realise that all-embracing love which is the negation of self, we put ourselves in harmony with the divine music, the universal song, and that ineffable melody which is true happiness becomes our own.

Men and women are rushing hither and thither in the blind search for happiness, and cannot find it; nor ever will until they recognise that happiness is already within them and round about them, filling the universe, and that they, in their selfish searching, are shutting themselves out from it.

"I followed happiness to make her mine,
Past towering oak and swinging ivy vine.
She fled, I chased, o'er slanting hill and dale,
O'er fields and meadows, in the purpling vale;
Pursuing rapidly o'er dashing stream,
I scaled the dizzy cliffs where eagles scream;
I traversed swiftly every land and sea,
But always happiness eluded me.

"Exhausted, fainting, I pursued no more,
But sank to rest upon a barren shore.
One came and asked for food, and one for alms;
I placed the bread and gold in bony palms.
One came for sympathy, and one for rest;
I shared with every needy one my best;
When, lo! sweet Happiness, with form divine,
Stood by me, whispering softly, 'I am thine.'"

These beautiful lines of Burleigh's express the secret of all-abounding happiness. Sacrifice the personal and transient, and you rise at once into the impersonal and permanent. Give up that narrow cramped self that seeks to render all things subservient to its own petty interests, and you will enter into the company of the angels, into the very heart and essence of universal Love. Forget yourself entirely in the sorrows of others and in ministering to others, and divine happiness will emancipate you from all sorrow and suffering.

"Taking the first step with a good thought, the second with a good word, and the third with a good deed, I entered Paradise." And you also may enter into Paradise by pursuing the same course. It is not beyond, it is here. It is realised only by the unselfish. It is known in its fulness only to the pure in heart.

If you have not realised this unbounded happiness you may begin to actualise it by ever holding before you the lofty ideal of unselfish love, and aspiring towards it. Aspiration or prayer is desire turned upward. It is the soul turning toward its Divine source, where alone permanent satisfaction can be found. By aspiration the destructive forces of desire are transmuted into divine and all-preserving energy. To aspire is to make an effort to shake off the trammels of desire; it is the prodigal made wise by loneliness and suffering, returning to his Father's Mansion

As you rise above the sordid self; as you break, one after another, the chains that bind you, will you realise the joy of giving, as distinguished from the misery of grasping—giving of your substance; giving of your in-

tellect; giving of the love and light that is growing within you. You will then understand that it is indeed "more blessed to give than to receive." But the giving must be *of the heart* without any taint of self, without desire for reward. The gift of pure love is always attended with bliss. If, after you have given, you are wounded because you are not thanked or flattered, or your name put in the paper, know then that your gift was prompted by vanity and not by love, and you were merely giving in order to get; were not really giving, but grasping.

Lose yourself in the welfare of others; forget yourself in all that you do; this is the secret of abounding happiness. Ever be on the watch to guard against selfishness, and learn faithfully the divine lessons of inward sacrifice; so shall you climb the highest heights of happiness, and shall remain in the never-clouded sunshine of universal joy, clothed in the shining garment of immortality.

Are you searching for the happiness that does not fade away?
Are you looking for the joy that lives, and leaves no grievous day?
Are you panting for the waterbrooks of Love, and Life, and Peace?
Then let all dark desires depart, and selfish seeking cease.

Are you ling'ring in the paths of pain, grief-haunted, stricken sore?
Are you wand'ring in the ways that wound your weary feet the more?
Are you sighing for the Resting-Place where tears and sorrows cease?
Then sacrifice your selfish heart, and find the Heart of Peace.

THE REALISATION OF PROSPERITY

IT is granted only to the heart that abounds with integrity, trust, generosity and love to realise true prosperity. The heart that is not possessed of these qualities cannot know prosperity, for prosperity, like happiness, is not an outward possession, but an inward realisation. The greedy man may become a millionaire, but he will always be wretched, and mean, and poor, and will even consider himself outwardly poor so long as there is a man in the world who is richer than himself, whilst the upright, the open-handed and loving will realise a full and rich prosperity, even though their outward possessions may be small. "He is poor who is dissatisfied; he is rich who is contented with what he has," and he is richer who is generous with what he has

When we contemplate the fact that the universe is abounding in all good things, material as well as spiritual, and compare it with man's blind eagerness to secure a few gold coins, or

a few acres of dirt, it is then that we realise how dark and ignorant selfishness is; it is then that we know that self-seeking is self-destruction.

Nature gives all, without reservation, and loses nothing; man, grasping all, loses everything.

If you would realise true prosperity do not settle down, as many have done, into the belief that if you do right everything will go wrong. Do not allow the word "competition" to shake your faith in the supremacy of righteousness. I care not what men may say about the "laws of competition," for do I not know the Unchangeable Law, which shall one day put them all to rout, and which puts them to rout even now in the heart and life of the righteous man? And knowing this Law I can contemplate all dishonesty with undisturbed repose, for I know where certain destruction awaits it.

Under all circumstances *do that which you believe to be right*, and trust the Law; trust the Divine Power that is immanent in the universe, and it will never desert you, and you will always be protected. By such a

trust all your losses will be converted into gains, and all curses which threaten will be transmuted into blessings. Never let go of integrity, generosity, and love, for these, coupled with energy, will lift you into the truly prosperous state. Do not believe the world when it tells you that you must always attend to "number one" first, and to others afterwards. To do this is not to think of others at all, but only of one's own comforts. To those who practise this the day will come when they will be deserted by all, and when they cry out in their loneliness and anguish there will be no one to hear and help them. To consider oneself before all others is to cramp and warp and hinder every noble and divine impulse. Let your soul expand, let your heart reach out to others in loving and generous warmth, and great and lasting will be your joy, and all prosperity will come to you.

Those who have wandered from the highway of righteousness guard themselves against competition; those who always pursue the right need not to trouble about such defence. This is no empty statement. There are men to-day

who, by the power of integrity and faith, have defied all competition, and who, without swerving in the least from their methods, when competed with, have risen steadily into prosperity, whilst those who tried to undermine them have fallen back defeated.

To possess those inward qualities which constitute *goodness* is to be armoured against all the powers of evil, and to be doubly protected in every time of trial; and to build oneself up in those qualities is to build up a success which cannot be shaken, and to enter into a prosperity which will endure for ever.

The White Robe of the Heart Invisible
Is stained wtth sin and sorrow, grief and pain,
And all repentant pools and springs of prayer
Shall not avail to wash it white again.

While in the path of ignorance I walk,
The stains of error will not cease to cling;
Defilements mark the crooked path of self,
Where anguish lurks and disappointments sting

Knowledge and wisdom only can avail
To purify and make my garment clean,
For therein lie love's waters; therein rests
Peace undisturbed, eternal, and serene.

Sin and repentance is the path of pain,
Knowledge and wisdom is the path of Peace;
By the near way of practice I will find
Where bliss begins, how pains and sorrows cease

Self shall depart, and Truth shall take its place;
The Changeless One, the Indivisible
Shall take up His abode in me, and cleanse
The White Robe of the Heart Invisible

PART II

THE WAY OF PEACE

THE POWER OF MEDITATION

SPIRITUAL meditation is the pathway to Divinity. It is the mystic ladder which reaches from earth to heaven, from error to Truth, from pain to peace. Every saint has climbed it; every sinner must sooner or later come to it, and every weary pilgrim that turns his back upon self and the world, and sets his face resolutely toward the Father's Home, must plant his feet upon its golden rounds. Without its aid you cannot grow into the divine state, the divine likeness, the divine peace, and the fadeless glories and unpolluting joys of Truth will remain hidden from you

Meditation is the intense dwelling, in thought, upon an idea or theme, with the object of thoroughly comprehending it, and whatsoever you constantly meditate upon you will not only come to understand, but will grow more and more into its likeness, for it will become incorporated into your very being, will become,

in fact, your very self. If, therefore, you constantly dwell upon that which is selfish and debasing, you will ultimately become selfish and debased; if you ceaselessly think upon that which is pure and unselfish you will surely become pure and unselfish.

Tell me what that is upon which you most frequently and intensely think, that to which, in your silent hours, your soul most naturally turns, and I will tell you to what place of pain or peace you are travelling, and whether you are growing into the likeness of the divine or the bestial.

There is an unavoidable tendency to become literally the embodiment of that quality upon which one most constantly thinks. Let, therefore, the object of your meditation be above and not below, so that every time you revert to it in thought you will be lifted up; let it be pure and unmixed with any selfish element; so shall your heart become purified and drawn nearer to Truth, and not defiled and dragged more hopelessly into error.

Meditation, in the spiritual sense in which I am now using it, is the secret of all growth in spiritual life and knowledge. Every

prophet, sage, and saviour became such by the power of meditation. Buddha meditated upon the Truth until he could say, "I am the Truth." Jesus brooded upon the Divine immanence until at last he could declare, "I and my Father are One."

Meditation centred upon divine realities is the very essence and soul of prayer. It is the silent reaching of the soul toward the Eternal. Mere petitionary prayer without meditation is a body without a soul, and is powerless to lift the mind and heart above sin and affliction. If you are daily praying for wisdom, for peace, for loftier purity and a fuller realisation of Truth, and that for which you pray is still far from you, it means that you are praying for one thing whilst living out in thought and act another. If you will cease from such waywardness, taking your mind off those things the selfish clinging to which debars you from the possession of the stainless realities for which you pray; if you will no longer ask God to grant you that which you do not deserve, or to bestow upon you that love and compassion which you refuse to bestow upon others, but will com-

mence to think and act in the spirit of Truth, you will day by day be growing into those realities, so that ultimately you will become one with them.

He who would secure any worldly advantage must be willing to work vigorously for it, and he would be foolish indeed who, waiting with folded hands, expected it to come to him for the mere asking. Do not then vainly imagine that you can obtain the heavenly possessions without making an effort. Only when you commence to work earnestly in the Kingdom of Truth will you be allowed to partake of the Bread of Life, and when you have, by patient and uncomplaining effort, earned the spiritual wages for which you ask, they will not be withheld from you.

If you really seek Truth, and not merely your own gratification; if you love it above all worldly pleasures and gains; more, even, than happiness itself, you will be willing to make the effort necessary for its achievement.

If you would be freed from sin and sorrow; if you would taste of that spotless purity for which you sigh and pray; if you would realise wisdom and knowledge, and would

enter into the possession of profound and abiding peace, come now and enter the path of meditation, and let the supreme object of your meditation be Truth.

At the outset, meditation must be distinguished from *idle reverie.* There is nothing dreamy and unpractical about it. It is *a process of searching and uncompromising thought which allows nothing to remain but the simple and naked truth.* Thus meditating you will no longer strive to build yourself up in your prejudices, but, forgetting self, you will remember only that you are seeking the Truth. And so you will remove, one by one, the errors which you have built around yourself in the past, and will patiently wait for the revelation of Truth which will come when your errors have been sufficiently removed. In the silent humility of your heart you will realise that

"There is an inmost centre in us all
Where Truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in;
This perfect, clear perception, which is Truth,
A baffling and perverting carnal mesh
Blinds it, and makes all error; and to know,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,

Than in effecting entry for a light
Supposed to be without."

Select some portion of the day in which to meditate, and keep that period sacred to your purpose. The best time is the very early morning when the spirit of repose is upon everything. All natural conditions will then be in your favour; the passions, after the long bodily fast of the night, will be subdued, the excitements and worries of the previous day will have died away, and the mind, strong and yet restful, will be receptive to spiritual instruction. Indeed, one of the first efforts you will be called upon to make will be to shake off lethargy and indulgence, and if you refuse you will be unable to advance, for the demands of the spirit are imperative.

To be spiritually awakened is also to be mentally and physically awakened. The sluggard and the self-indulgent can have no knowledge of Truth. He who, possessed of health and strength, wastes the calm, precious hours of the silent morning in drowsy indulgence is totally unfit to climb the heavenly heights.

He whose awakening consciousness has become alive to its lofty possibilities, who is

beginning to shake off the darkness of ignorance in which the world is enveloped, rises before the stars have ceased their vigil, and, grappling with the darkness within his soul, strives, by holy aspiration, to perceive the light of Truth while the unawakened world dreams on.

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

No saint, no holy man, no teacher of Truth ever lived who did not rise early in the morning. Jesus habitually rose early, and climbed the solitary mountains to engage in holy communion. Buddha always rose an hour before sunrise and engaged in meditation, and all his disciples were enjoined to do the same.

If you have to commence your daily duties at a very early hour, and are thus debarred from giving the early morning to systematic meditation, try to give an hour at night, and should this, by the length and laboriousness of your daily task be denied you, you need not despair, for you may turn your thoughts

upward in holy meditation in the intervals of your work, or in those few idle minutes which you now waste in aimlessness; and should your work be of that kind which becomes by practice automatic, you may meditate while engaged upon it. That eminent Christian saint and philosopher, Jacob Boehme, realised his vast knowledge of divine things whilst working long hours as a shoemaker. In every life there is time to think, and the busiest, the most laborious is not shut out from aspiration and meditation.

Spiritual meditation and self-discipline are inseparable; you will, therefore, commence to meditate upon yourself so as to try and understand yourself, for, remember, the great object you will have in view will be the complete removal of all your errors in order that you may realise Truth. You will begin to question your motives, thoughts, and acts, comparing them with your ideal, and endeavouring to look upon them with a calm and impartial eye. In this manner you will be continually gaining more of that mental and spiritual equilibrium without which men are but helpless straws upon the ocean of life. If you are

given to hatred or anger you will meditate upon gentleness and forgiveness, so as to become acutely alive to a sense of your harsh and foolish conduct. You will then begin to dwell in thoughts of love, of gentleness, of abounding forgiveness; and as you overcome the lower by the higher, there will gradually, silently steal into your heart a knowledge of the divine Law of Love with an understanding of its bearing upon all the intricacies of life and conduct. And in applying this knowledge to your every thought, word, and act, you will grow more and more gentle, more and more loving, more and more divine. And thus with every error, every selfish desire, every human weakness; by the power of meditation is it overcome, and as each sin, each error is thrust out, a fuller and clearer measure of the Light of Truth illumines the pilgrim soul.

Thus meditating, you will be ceaselessly fortifying yourself against your only *real* enemy, your selfish, perishable self, and will be establishing yourself more and more firmly in the divine and imperishable self that is inseparable from Truth The direct outcome of your meditations will be a calm, spiritual

strength which will be your stay and resting-place in the struggle of life. Great is the overcoming power of holy thought, and the strength and knowledge gained in the hour of silent meditation will enrich the soul with saving remembrance in the hour of strife, of sorrow, or of temptation.

As, by the power of meditation, you grow in wisdom, you will relinquish, more and more, your selfish desires which are fickle, impermanent, and productive of sorrow and pain; and will take your stand, with increasing steadfastness and trust, upon unchangeable principles, and will realise heavenly rest.

The use of meditation is the acquirement of a knowledge of eternal principles, and the power which results from meditation is the ability to rest upon and trust those principles, and so become one with the Eternal. The end of meditation is, therefore, direct knowledge of Truth, God, and the realisation of divine and profound peace.

Let your meditations take their rise from the ethical ground which you now occupy. Remember that you are to *grow* into Truth by steady perseverance. If you are an ortho-

dox Christian, meditate ceaselessly upon the spotless purity and divine excellence of the character of Jesus, and apply his every precept to your inner life and outward conduct, so as to approximate more and more toward his perfection. Do not be as those religious ones, who, refusing to meditate upon the Law of Truth, and to put into practice the precepts given to them by their Master, are content to formally worship, to cling to their particular creeds, and to continue in the ceaseless round of sin and suffering. Strive to rise, by the power of meditation, above all selfish clinging to partial gods or party creeds; above dead formalities and lifeless ignorance. Thus walking the high way of wisdom, with mind fixed upon the spotless Truth, you shall know no halting-place short of the realisation of Truth.

He who earnestly meditates first perceives a truth, as it were, afar off, and then realises it by daily practice. It is only the doer of the Word of Truth that can know of the doctrine of Truth, for though by pure thought the Truth is perceived, it is only actualised by practice.

Said the divine Gautama, the Buddha, "He

who gives himself up to vanity, and does not give himself up to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in meditation," and he instructed his disciples in the following "Five Great Meditations":—

"The first meditation is the meditation of love, in which you so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies.

"The second meditation is the meditation of pity, in which you think of all beings in distress, vividly representing in your imagination their sorrows and anxieties so as to arouse a deep compassion for them in your soul.

"The third meditation is the meditation of joy, in which you think of the prosperity of others, and rejoice with their rejoicings.

"The fourth meditation is the meditation of impurity, in which you consider the evil consequences of corruption, the effects of sin and diseases. How trivial often the pleasure of the moment, and how fatal its consequences.

"The fifth meditation is the meditation on serenity, in which you rise above love and

hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquillity."

By engaging in these meditations the disciples of the Buddha arrived at a knowledge of the Truth. But whether you engage in these particular meditations or not matters little so long as your object is Truth, so long as you hunger and thirst for that righteousness which is a holy heart and a blameless life. In your meditations, therefore, let your heart grow and expand with ever-broadening love, until, freed from all hatred, and passion, and condemnation, it embraces the whole universe with thoughtful tenderness. As the flower opens its petals to receive the morning light, so open your soul more and more to the glorious light of Truth. Soar upward upon the wings of aspiration; be fearless, and believe in the loftiest possibilities. Believe that a life of absolute meekness is possible; believe that a life of stainless purity is possible; believe that a life of perfect holiness is possible; believe that the realisation of the highest truth is possible. He who so believes, climbs rapidly the heavenly hills, whilst the unbelievers con-

tinue to grope darkly and painfully in the fog-bound valleys.

So believing, so aspiring, so meditating, divinely sweet and beautiful will be your spiritual experiences, and glorious the revelations that will enrapture your inward vision. As you realise the divine Love, the divine Justice, the divine Purity, the Perfect Law of Good, or God, great will be your bliss and deep your peace. Old things will pass away, and all things will become new. The veil of the material universe, so dense and impenetrable to the eye of error, so thin and gauzy to the eye of Truth, will be lifted and the spiritual universe will be revealed. Time will cease, and you will live only in Eternity. Change and mortality will no more cause you anxiety and sorrow, for you will become established in the unchangeable, and will dwell in the very heart of immortality.

STAR OF WISDOM

Star that of the birth of Vishnu,
Birth of Krishna, Buddha, Jesus,
Told the wise ones, Heavenward looking,
Waiting, watching for thy gleaming
In the darkness of the night-time,
In the starless gloom of midnight;
Shining Herald of the coming
Of the kingdom of the righteous;
Teller of the Mystic story
Of the lowly birth of Godhead
In the stable of the passions,
In the manger of the mind-soul;
Silent singer of the secret
Of compassion deep and holy
To the heart with sorrow burdened,
To the soul with waiting weary:—
Star of all-surpassing brightness,
Thou again dost deck the midnight;
Thou again dost cheer the wise ones
Watching in the creedal darkness,
Weary of the endless battle
With the grinding blades of error;
Tired of lifeless, useless idols,
Of the dead forms of religions;
Spent with watching for thy shining;
Thou hast ended their despairing;
Thou hast lighted up their pathway;
Thou hast brought again the old Truths
To the hearts of all thy Watchers;
To the souls of them that love thee

Thou dost speak of Joy and Gladness
Of the peace that comes of Sorrow.
Blessed are they that can see thee,
Weary wanderers in the Night-time;
Blessed they who feel the throbbing,
In their bosoms feel the pulsing
Of a deep Love stirred within them
By the great power of thy shining.
Let us learn thy lesson truly;
Learn it faithfully and humbly;
Learn it meekly, wisely, gladly,
Ancient Star of holy Vishnu,
Light of Krishna, Buddha, Jesus.

THE TWO MASTERS, SELF AND TRUTH

UPON the battlefield of the human soul two masters are ever contending for the crown of supremacy, for the kingship and dominion of the heart; the master of self, called also the "Prince of this world," and the master of Truth, called also the Father God. The master self is that rebellious one whose weapons are passion, pride, avarice, vanity, self-will, implements of darkness; the master Truth is that meek and lowly one whose weapons are gentleness, patience, purity, sacrifice, humility, love, instruments of Light

In every soul the battle is waged, and as a soldier cannot engage at once in two opposing armies, so every heart is enlisted either in the ranks of self or of Truth. There is no half-and-half course; "There is self and there is Truth; where self is, Truth is not, where Truth is, self is not." Thus spake Buddha, the teacher of Truth, and Jesus, the manifested

Christ, declared that "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."

Truth is so simple, so absolutely undeviating and uncompromising that it admits of no complexity, no turning, no qualification. Self is ingenious, crooked, and, governed by subtle and snaky desire, admits of endless turnings and qualifications, and the deluded worshippers of self vainly imagine that they can gratify every worldly desire, and at the same time possess the Truth. But the lovers of Truth worship Truth with the sacrifice of self, and ceaselessly guard themselves against worldliness and self-seeking

Do you seek to know and to realise Truth? Then you must be prepared to sacrifice, to renounce to the uttermost, for Truth in all its glory can only be perceived and known when the last vestige of self has disappeared.

The eternal Christ declared that he who would be His disciple must "deny himself daily." Are you willing to deny yourself, to give up your lusts, your prejudices, your

opinions? If so, you may enter the narrow way of Truth, and find that peace from which the world is shut out. The absolute denial, the utter extinction, of self is the perfect state of Truth, and all religions and philosophies are but so many aids to this supreme attainment.

Self is the denial of Truth. Truth is the denial of self. As you let self die, you will be reborn in Truth. As you cling to self, Truth will be hidden from you.

Whilst you cling to self, your path will be beset with difficulties, and repeated pains, sorrows, and disappointments will be your lot. There are no difficulties in Truth, and coming to Truth, you will be freed from all sorrow and disappointment.

Truth in itself is not hidden and dark. It is always revealed and is perfectly transparent. But the blind and wayward self cannot perceive it. The light of day is not hidden except to the blind, and the Light of Truth is not hidden except to those who are blinded by self.

Truth is the one Reality in the universe, the inward Harmony, the perfect Justice, the eternal Love. Nothing can be added to it,

nor taken from it. It does not depend upon any man, but all men depend upon it. You cannot perceive the beauty of Truth while you are looking out through the eyes of self. If you are vain, you will colour everything with your own vanities. If lustful, your heart and mind will be so clouded with the smoke and flames of passion, that everything will appear distorted through them. If proud and opinionative, you will see nothing in the whole universe except the magnitude and importance of your own opinions.

There is one quality which pre-eminently distinguishes the man of Truth from the man of self, and that is *humility*. To be not only free from vanity, stubbornness and egotism, but to regard one's own opinions as of no value, this indeed is true humility.

He who is immersed in self regards his own opinions as Truth, and the opinions of other men as error. But that humble Truth-lover who has learned to distinguish between opinion and Truth, regards all men with the eye of charity, and does not seek to defend his opinions against theirs, but sacrifices those opinions that he may love the more, that he

may manifest the spirit of Truth, for Truth in its very nature is ineffable and can only be lived. He who has most of charity has most of Truth.

Men engage in heated controversies, and foolishly imagine they are defending the Truth, when in reality they are merely defending their own petty interests and perishable opinions. The follower of self takes up arms against others. The follower of Truth takes up arms against himself. Truth, being unchangeable and eternal, is independent of your opinion and of mine. We may enter into it, or we may stay outside; but both our defence and our attack are superfluous, and are hurled back upon ourselves.

Men, enslaved by self, passionate, proud, and condemnatory, believe their particular creed or religion to be the Truth, and all other religions to be error; and they proselytise with passionate ardour. There is but one religion, the religion of Truth. There is but one error, the error of self. Truth is not a formal belief; it is an unselfish, holy, and aspiring heart, and he who has Truth is at peace with all, and cherishes all with thoughts of love.

You may easily know whether you are a child of Truth or a worshipper of self, if you will silently examine your mind, heart, and conduct. Do you harbour thoughts of suspicion, enmity, envy, lust, pride, or do you strenuously fight against these? If the former, you are chained to self, no matter what religion you may profess; if the latter, you are a candidate for Truth, even though outwardly you may profess no religion. Are you passionate, self-willed, ever seeking to gain your own ends, self-indulgent, and self-centred; or are you gentle, mild, unselfish, quit of every form of self-indulgence, and are ever ready to give up your own? If the former, self is your master; if the latter, Truth is the object of your affection. Do you strive for riches? Do you fight, with passion, for your party? Do you lust for power and leadership? Are you given to ostentation and self-praise? Or have you given up the love of riches? Have you relinquished all strife? Are you content to take the lowest place, and to be passed by unnoticed? And have you ceased to talk about yourself and to regard yourself with self-complacent pride? If the former, even

though you may imagine you worship God, the god of your heart is self. If the latter, even though you may withhold your lips from worship, you are dwelling with the Most High.

The signs by which the Truth-lover is known are unmistakable. Hear the Holy Krishna declare them, in Sir Edwin Arnold's beautiful rendering of the "Bhavagad Gita":—

"Fearlessness, singleness of soul, the will
Always to strive for wisdom; opened hand
And governed appetites; and piety,
And love of lonely study; humbleness,
Uprightness, heed to injure nought which lives
Truthfulness, slowness unto wrath, a mind
That lightly letteth go what others prize;
And equanimity, and charity
Which spieth no man's faults; and tenderness
Towards all that suffer; a contented heart,
Fluttered by no desires; a bearing mild,
Modest and grave, with manhood nobly mixed,
With patience, fortitude and purity;
An unrevengeful spirit, never given
To rate itself too high—such be the signs,
O Indian Prince! of him whose feet are set
On that fair path which leads to heavenly birth!"

When men, lost in the devious ways of error and self, have forgotten the "heavenly birth," the state of holiness and Truth, they

set up artificial standards by which to judge one another, and make acceptance of, and adherence to, their own particular theology, the test of Truth; and so men are divided one against another, and there is ceaseless enmity and strife, and unending sorrow and suffering.

Reader, do you seek to realise the birth into Truth? There is only one way: *Let self die.* All those lusts, appetites, desires, opinions, limited conceptions and prejudices to which you have hitherto so tenaciously clung, let them fall from you. Let them no longer hold you in bondage, and Truth will be yours. Cease to look upon your own religion as superior to all others, and strive humbly to learn the supreme lesson of charity. No longer cling to the idea, so productive of strife and sorrow, that the Saviour whom you worship is the only Saviour, and that the Saviour whom your brother worships with equal sincerity and ardour, is an impostor; but seek diligently the path of holiness, and then you will realise that every holy man is a saviour of mankind.

The giving up of self is not merely the

renunciation of outward things. It consists of the renunciation of the inward sin, the inward error. Not by giving up vain clothing; not by relinquishing riches, not by abstaining from certain foods; not by speaking smooth words; not by merely doing these things is the Truth found; but by giving up the spirit of vanity; by relinquishing the desire for riches; by abstaining from the lust of self-indulgence; by giving up all hatred, strife, condemnation, and self-seeking, and becoming gentle and pure at heart; by doing these things is the Truth found. To do the former, and not to do the latter, is pharisaism and hypocrisy, whereas the latter includes the former. You may renounce the outward world, and isolate yourself in a cave or in the depths of a forest, but you will take all your selfishness with you, and unless you renounce that, great indeed will be your wretchedness and deep your delusion. You may remain just where you are, performing all your duties, and yet renounce the world, the inward enemy To be in the world and yet not of the world is the highest perfection, the most blessed peace, is to achieve the

greatest victory. The renunciation of self is the way of Truth, therefore,

> "Enter the Path; there is no grief like hate,
> No pain like passion, no deceit like sense;
> Enter the Path; far hath he gone whose foot
> Treads down one fond offence."

As you succeed in overcoming self you will begin to see things in their right relations. He who is swayed by any passion, prejudice, like or dislike, adjusts everything to that particular bias, and sees only his own delusions. He who is absolutely free from all passion, prejudice, preference, and partiality, sees himself as he is; sees others as they are; sees all things in their proper proportions and right relations. Having nothing to attack, nothing to defend, nothing to conceal, and no interests to guard, he is at peace. He has realised the profound simplicity of Truth, for this unbiassed, tranquil, blessed state of mind and heart is the state of Truth. He who attains to it dwells with the angels, and sits at the footstool of the Supreme. Knowing the Great Law; knowing the origin of sorrow; knowing the secret of suffering; knowing the

way of emancipation in Truth, how can such a one engage in strife or condemnation; for though he knows that the blind, self-seeking world, surrounded with the clouds of its own illusions, and enveloped in the darkness of error and self, cannot perceive the steadfast Light of Truth, and is utterly incapable of comprehending the profound simplicity of the heart that has died, or is dying, to self, yet he also knows that when the suffering ages have piled up mountains of sorrow, the crushed and burdened soul of the world will fly to its final refuge, and that when the ages are completed, every prodigal will come back to the fold of Truth. And so he dwells in goodwill towards all, and regards all with that tender compassion which a father bestows upon his wayward children

Men cannot understand Truth because they cling to self, because they believe in and love self, because they believe self to be the only reality, whereas it is the one delusion.

When you cease to believe in and love self you will desert it, and will fly to Truth, and will find the eternal Reality.

When men are intoxicated with the wines

of luxury, and pleasure, and vanity, the thirst of life grows and deepens within them, and they delude themselves with dreams of fleshly immortality, but when they come to reap the harvest of their own sowing, and pain and sorrow supervene, then, crushed and humiliated, relinquishing self and all the intoxications of self, they come, with aching hearts to the one immortality, the immortality that destroys all delusions, the spiritual immortality in Truth.

Men pass from evil to good, from self to Truth, through the dark gate of sorrow, for sorrow and self are inseparable. Only in the peace and bliss of Truth is all sorrow vanquished. If you suffer disappointment because your cherished plans have been thwarted, or because someone has not come up to your anticipations, it is because you are clinging to self. If you suffer remorse for your conduct, it is because you have given way to self. If you are overwhelmed with chagrin and regret because of the attitude of someone else toward you, it is because you have been cherishing self. If you are wounded on account of what has been done to you or said

of you, it is because you are walking in the painful way of self. All suffering is of self. All suffering ends in Truth. When you have entered into and realised Truth, you will no longer suffer disappointment, remorse, and regret, and sorrow will flee from you.

"Self is the only prison that can ever bind the soul;
Truth is the only angel that can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last."

The woe of the world is of its own making. Sorrow purifies and deepens the soul, and the extremity of sorrow is the prelude to Truth.

Have you suffered much? Have you sorrowed deeply? Have you pondered seriously upon the problem of life? If so, you are prepared to wage war against self, and to become a disciple of Truth

The intellectual who do not see the necessity for giving up self, frame endless theories about the universe, and call them Truth; but do thou pursue that direct line of conduct which is the practice of righteousness, and thou wilt realise the Truth which has no place in theory, and which never changes. Cultivate

your heart. Water it continually with unselfish love and deep-felt pity, and strive to shut out from it all thoughts and feelings which are not in accordance with Love. Return good for evil, love for hatred, gentleness for ill-treatment, and remain silent when attacked. So shall you transmute all your selfish desires into the pure gold of Love, and self will disappear in Truth. So will you walk blamelessly amongst men, yoked with the easy yoke of lowliness, and clothed with the divine garment of humility.

O come, weary brother! thy struggling and striving
End thou in the heart of the Master of ruth;
Across self's drear desert why wilt thou be driving,
Athirst for the quickening waters of Truth

When here, by the path of thy searching and sinning,
Flows Life's gladsome stream, lies Love's oasis green?
Come, turn thou and rest; know the end and beginning,
The sought and the searcher, the seer and seen.

Thy Master sits not in the unapproached mountains,
Nor dwells in the mirage which floats on the air,
Nor shalt thou discover His magical fountains
In pathways of sand that encircle despair.

In selfhood's dark desert cease wearily seeking
The odorous tracks of the feet of thy King;
And if thou wouldst hear the sweet sound of His speaking,
Be deaf to all voices that emptily sing.

Flee the vanishing places; renounce all thou hast;
Leave all that thou lovest, and, naked and bare,
Thyself at the shrine of the *Innermost* cast;
The Highest, the Holiest, the Changeless is there.

Within, in the heart of the Silence He dwelleth;
Leave sorrow and sin, leave thy wanderings sore;
Come bathe in His Joy, whilst He, whispering, telleth
Thy soul what it seeketh, and wander no more.

Then cease, weary brother, thy struggling and striving;
Find peace in the heart of the Master of ruth·
Across self's dark desert cease wearily driving;
Come; drink at the beautiful waters of Truth.

THE ACQUIREMENT OF SPIRITUAL POWER

THE world is filled with men and women seeking pleasure, excitement, novelty; seeking ever to be moved to laughter or tears; not seeking strength, stability, and power; but courting weakness, and eagerly engaged in dispersing what power they have.

Men and women of real power and influence are few, because few are prepared to make the sacrifice necessary to the acquirement of power, and fewer still are ready to patiently build up character.

To be swayed by your fluctuating thoughts and impulses is to be weak and powerless; to rightly control and direct those forces is to be strong and powerful. Men of strong animal passions have much of the ferocity of the beast, but this is not power. The elements of power are there; but it is only when this ferocity is tamed and subdued by the higher intelligence that real power begins; and men

can only grow in power by awakening themselves to higher and ever higher states of intelligence and consciousness.

The difference between a man of weakness and one of power lies not in the strength of the personal will (for the stubborn man is usually weak and foolish), but in that focus of consciousness which represents their states of knowledge.

The pleasure-seekers, the lovers of excitement, the hunters after novelty, and the victims of impulse and hysterical emotion lack that knowledge of principles which gives balance, stability, and influence.

A man commences to develop power when, checking his impulses and selfish inclinations, he falls back upon the higher and calmer consciousness within him, and begins to steady himself upon a principle.

The realisation of unchanging principles in consciousness is at once the source and secret of the highest power.

When, after much searching, and suffering, and sacrificing, the light of an eternal principle dawns upon the soul, a divine calm ensues and joy unspeakable gladdens the heart.

He who has realised such a principle ceases to wander, and remains poised and self-possessed. He ceases to be "passion's slave," and becomes a master-builder in the Temple of Destiny.

The man that is governed by self, and not by a principle, changes his front when his selfish comforts are threatened. Deeply intent upon defending and guarding his own interests, he regards all means as lawful that will subserve that end. He is continually scheming as to how he may protect himself against his enemies, being too self-centred to perceive that he is his own enemy. Such a man's work crumbles away, for it is divorced from Truth and power. All effort that is grounded upon self, perishes; only that work endures that is built upon an indestructible principle.

The man that stands upon a principle is the same calm, dauntless, self-possessed man under all circumstances. When the hour of trial comes, and he has to decide between his personal comforts and Truth, he gives up his comforts and remains firm. Even the prospect of torture and death cannot alter or deter him. The man of self regards the loss of his wealth,

his comforts, or his life as the greatest calamities which can befall him. The man of principle looks upon these incidents as comparatively insignificant, and not to be weighed with loss of character, loss of Truth. To desert Truth is, to him, the only happening which can really be called a calamity.

It is the hour of crisis which decides who are the minions of darkness, and who the children of Light. It is the epoch of threatening disaster, ruin, and persecution which divides the sheep from the goats, and reveals to the reverential gaze of succeeding ages the men and women of power.

It is easy for a man, so long as he is left in the enjoyment of his possessions, to persuade himself that he believes in and adheres to the principles of Peace, Brotherhood, and Universal Love; but if, when his enjoyments are threatened, or he imagines they are threatened, he begins to clamour loudly for war, he shows that he believes in and stands upon, not Peace, Brotherhood, and Love, but strife, selfishness, and hatred.

He who does not desert his principles when threatened with the loss of every earthly thing,

even to the loss of reputation and life, is the man of power; is the man whose every word and work endures; is the man whom the after-world honours, reveres, and worships. Rather than desert that principle of Divine Love on which he rested, and in which all his trust was placed, Jesus endured the utmost extremity of agony and deprivation; and to-day the world prostrates itself at his pierced feet in rapt adoration.

There is no way to the acquirement of spiritual power except by that inward illumination and enlightenment which is the realisation of spiritual principles; and those principles can only be realised by constant practice and application.

Take the principle of divine Love, and quietly and diligently meditate upon it with the object of arriving at a thorough understanding of it. Bring its searching light to bear upon all your habits, your actions, your speech and intercourse with others, your every secret thought and desire. As you persevere in this course, the divine Love will become more and more perfectly revealed to you, and your own shortcomings will stand out in more

and more vivid contrast, spurring you on to renewed endeavour; and having once caught a glimpse of the incomparable majesty of that imperishable principle, you will never again rest in your weakness, your selfishness, your imperfection, but will pursue that Love until you have relinquished every discordant element, and have brought yourself into perfect harmony with it. And that state of inward harmony is spiritual power. Take also other spiritual principles, such as Purity and Compassion, and apply them in the same way, and, so exacting is Truth, you will be able to make no stay, no resting-place until the inmost garment of your soul is bereft of every stain, and your heart has become incapable of any hard, condemnatory, and pitiless impulse.

Only in so far as you understand, realise, and rely upon, these principles, will you acquire spiritual power, and that power will be manifested in and through you in the form of increasing dispassion, patience and equanimity.

Dispassion argues superior self-control; sublime patience is the very hall-mark of divine knowledge, and to retain an unbroken calm amid all the duties and distractions of life,

marks off the man of power. "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

Some mystics hold that perfection in dispassion is the source of that power by which miracles (so-called) are performed, and truly he who has gained such perfect control of all his interior forces that no shock, however great, can for one moment unbalance him, must be capable of guiding and directing those forces with a master-hand.

To grow in self-control, in patience, in equanimity, is to grow in strength and power; and you can only thus grow by focussing your consciousness upon a principle. As a child, after making many and vigorous attempts to walk unaided, at last succeeds, after numerous falls, in accomplishing this, so you must enter the way of power by first attempting to stand alone. Break away from the tyranny of custom, tradition, conventionality, and the opinions of others, until you succeed in walking lonely and erect amongst men. Rely upon your own

judgment; be true to your own conscience; follow the Light that is within you; all outward lights are so many will-o'-the-wisps. There will be those who will tell you that you are foolish; that your judgment is faulty; that your conscience is all awry, and that the Light within you is darkness; but heed them not. If what they say is true the sooner you, as a searcher for wisdom, find it out the better, and you can only make the discovery by bringing your powers to the test. Therefore, pursue your course bravely. Your conscience is at least your own, and to follow it is to be a man; to follow the conscience of another is to be a slave. You will have many falls, will suffer many wounds, will endure many buffetings for a time, but press on in faith, believing that sure and certain victory lies ahead. Search for a rock, a principle, and having found it cling to it; get it under your feet and stand erect upon it, until at last, immovably fixed upon it, you succeed in defying the fury of the waves and storms of selfishness.

For selfishness in any and every form is dissipation, weakness, death; unselfishness in its spiritual aspect is conservation, power, life.

As you grow in spiritual life, and become established upon principles, you will become as beautiful and as unchangeable as those principles, will taste of the sweetness of their immortal essence, and will realise the eternal and indestructible nature of the God within.

No harmful shaft can reach the righteous man,
  Standing erect amid the storms of hate,
Defying hurt and injury and ban,
  Surrounded by the trembling slaves of Fate.

Majestic in the strength of silent power,
  Serene he stands, nor changes not nor turns;
Patient and firm in suffering's darkest hour,
  Time bends to him, and death and doom he spurns.

Wrath's lurid lightnings round about him play,
  And hell's deep thunders roll about his head;
Yet heeds he not, for him they cannot slay
  Who stands whence earth and time and space are fled.

Sheltered by deathless love, what fear hath he?
  Armoured in changeless Truth, what can he know
Of loss and gain? Knowing eternity,
  He moves not whilst the shadows come and go.

Call him immortal, call him Truth and Light
  And splendour of prophetic majesty
Who bideth thus amid the powers of night,
  Clothed with the glory of divinity.

THE REALISATION OF SELFLESS LOVE

IT is said that Michael Angelo saw in every rough block of stone a thing of beauty awaiting the master-hand to bring it into reality. Even so, within each there reposes the Divine Image awaiting the master-hand of Faith and the chisel of Patience to bring it into manifestation. And that divine Image is revealed and realised as stainless, selfless Love.

Hidden deep in every human heart, though frequently covered up with a mass of hard and almost impenetrable accretions, is the spirit of Divine Love, whose holy and spotless essence is undying and eternal. It is the Truth in man; it is that which belongs to the Supreme: that which is real and immortal. All else changes and passes away; this alone is permanent and imperishable; and to realise this Love by ceaseless diligence in the practice of the highest righteousness, to live in it and to become fully conscious in it, is to enter

into immortality here and now, is to become one with Truth, one with God, one with the central Heart of all things, and to know our own divine and eternal nature.

To reach this Love, to understand and experience it, one must work with great persistency and diligence upon his heart and mind, must ever renew his patience and keep strong his faith, for there will be much to remove, much to accomplish before the divine image is revealed in all its glorious beauty.

He who strives to reach and to accomplish the divine will be tried to the very uttermost; and this is absolutely necessary, for how else could one acquire that sublime patience without which there is no real wisdom, no divinity? Ever and anon, as he proceeds, all his work will seem to be futile, and his efforts appear to be thrown away. Now and then a hasty touch will mar his image, and perhaps when he imagines his work is almost completed he will find what he imagined to be the beautiful form of Divine Love utterly destroyed, and he must begin again with his past bitter experience to guide and help him. But he who has resolutely set himself to realise the Highest

recognises no such thing as defeat. All failures are apparent, not real. Every slip, every fall, every return to selfishness is a lesson learned, an experience gained, from which a golden grain of wisdom is extracted, helping the striver toward the accomplishment of his lofty object. To recognise

> "That of our vices we can frame
> A ladder if we will but tread
> Beneath our feet each deed of shame,"

is to enter the way that leads unmistakably towards the Divine, and the failings of one who thus recognises are so many dead selves, upon which he rises, as upon stepping-stones, to higher things

Once come to regard your failings, your sorrows and sufferings as so many voices telling you plainly where you are weak and faulty, where you fall below the true and the divine, you will then begin to ceaselessly watch yourself, and every slip, every pang of pain will show you where you are to set to work, and what you have to remove out of your heart in order to bring it nearer to the likeness of the Divine, nearer to the Perfect Love. And

as you proceed, day by day detaching yourself more and more from the inward selfishness the Love that is selfless will gradually become revealed to you. And when you are growing patient and calm, when your petulances, tempers, and irritabilities are passing away from you, and the more powerful lusts and prejudices cease to dominate and enslave you, then you will know that the divine is awakening within you, that you are drawing near to the eternal Heart, that you are not far from that selfless Love, the possession of which is peace and immortality.

Divine Love is distinguished from human loves in this supremely important particular, *it is free from partiality.* Human loves cling to a particular object to the exclusion of all else, and when that object is removed, great and deep is the resultant suffering to the one who loves. Divine Love embraces the whole universe, and, without clinging to any part, yet contains within itself the whole, and he who comes to it by gradually purifying and broadening his human loves until all the selfish and impure elements are burnt out of them, ceases from suffering. It is because human

loves are narrow and confined and mingled with selfishness that they cause suffering. No suffering can result from that Love which is so absolutely pure that it seeks nothing for itself. Nevertheless, human loves are absolutely necessary as steps toward the Divine, and no soul is prepared to partake of Divine Love until it has become capable of the deepest and most intense human love. It is only by passing through human loves and human sufferings that Divine Love is reached and realised.

All human loves are perishable like the forms to which they cling; but there is a Love that is imperishable, and that does not cling to appearances.

All human loves are counterbalanced by human hates; but there is a Love that admits of no opposite or reaction; divine and free from all taint of self, that sheds its fragrance on all alike.

Human loves are reflections of the Divine Love, and draw the soul nearer to the reality, the Love that knows neither sorrow nor change.

It is well that the mother, clinging with passionate tenderness to the little helpless form

of flesh that lies on her bosom, should be overwhelmed with the dark waters of sorrow when she sees it laid in the cold earth. It is well that her tears should flow and her heart ache, for only thus can she be reminded of the evanescent nature of the joys and objects of sense, and be drawn nearer to the eternal and imperishable Reality.

It is well that lover, brother, sister, husband, wife should suffer deep anguish, and be enveloped in gloom when the visible object of their affections is torn from them, so that they may learn to turn their affections toward the invisible Source of all, where alone abiding satisfaction is to be found.

It is well that the proud, the ambitious, the self-seeking, should suffer defeat, humiliation, and misfortune; that they should pass through the scorching fires of affliction; for only thus can the wayward soul be brought to reflect upon the enigma of life; only thus can the heart be softened and purified, and prepared to receive the Truth

When the sting of anguish penetrates the heart of human love; when gloom and loneliness and desertion cloud the soul of friendship and

trust, then it is that the heart turns toward the sheltering love of the Eternal, and finds rest in its silent peace. And whosoever comes to this Love is not turned away comfortless, is not pierced with anguish nor surrounded with gloom; and is never deserted in the dark hour of trial.

The glory of Divine Love can only be revealed in the heart that is chastened by sorrow, and the image of the heavenly state can only be perceived and realised when the lifeless, formless accretions of ignorance and self are hewn away.

Only that Love that seeks no personal gratification or reward, that does not make distinctions, and that leaves behind no heart-aches, can be called divine.

Men, clinging to self and to the comfortless shadows of evil, are in the habit of thinking of divine Love as something belonging to a God who is out of reach; as something outside themselves, and that must for ever remain outside. Truly, the Love of God is ever beyond the reach of self, but when the heart and mind are emptied of self then the selfless Love, the supreme Love, the Love that is of

God or Good becomes an inward and abiding reality.

And this inward realisation of holy Love is none other than the Love of Christ that is so much talked about and so little comprehended. The Love that not only saves the soul from sin, but lifts it also above the power of temptation.

But how may one attain to this sublime realisation? The answer which Truth has always given, and will ever give to this question is,—"Empty thyself, and I will fill thee." Divine Love cannot be known until self is dead, for self is the denial of Love, and how can that which is known be also denied? Not until the stone of self is rolled away from the sepulchre of the soul does the immortal Christ, the pure Spirit of Love, hitherto crucified, dead and buried, cast off the bands of ignorance, and come forth in all the majesty of His resurrection.

You believe that the Christ of Nazareth was put to death and rose again. I do not say you err in that belief; but if you refuse to believe that the gentle spirit of Love is crucified daily upon the dark cross of your selfish desires, then, I say, you err in this unbelief, and have not yet perceived, even afar off, the Love of Christ.

You say that you have tasted of salvation in the Love of Christ. Are you saved from your temper, your irritability, your vanity, your personal dislikes, your judgment and condemnation of others? If not, from what are you saved, and wherein have you realised the transforming Love of Christ?

He who has realised the Love that is divine has become a new man, and has ceased to be swayed and dominated by the old elements of self. He is known for his patience, his purity, his self-control, his deep charity of heart, and his unalterable sweetness.

Divine or selfless Love is not a mere sentiment or emotion; it is a state of knowledge which destroys the dominion of evil and the belief in evil, and lifts the soul into the joyful realisation of the supreme Good. To the divinely wise, knowledge and Love are one and inseparable.

It is toward the complete realisation of this divine Love that the whole world is moving; it was for this purpose that the universe came into existence, and every grasping at happiness, every reaching out of the soul toward objects, ideas and ideals, is an effort to realise it. But

the world does not realise this Love at present because it is grasping at the fleeting shadow and ignoring, in its blindness, the substance And so suffering and sorrow continue, and must continue until the world, taught by its self-inflicted pains, discovers the Love that is selfless, the wisdom that is calm and full of peace.

And this Love, this Wisdom, this Peace, this tranquil state of mind and heart may be attained to, may be realised by all who are willing and ready to yield up self, and who are prepared to humbly enter into a comprehension of all that the giving up of self involves. There is no arbitrary power in the universe, and the strongest chains of fate by which men are bound are self-forged. Men are chained to that which causes suffering because they desire to be so, because they love their chains, because they think their little dark prison of self is sweet and beautiful, and they are afraid that if they desert that prison they will lose all that is real and worth having.

> "Ye suffer from yourselves, none else compels,
> None other holds ye that ye live and die."

And the indwelling power which forged the

chains and built around itself the dark and narrow prison, can break away when it desires and wills to do so, and the soul does will to do so when it has discovered the worthlessness of its prison, when long suffering has prepared it for the reception of the boundless Light and Love.

As the shadow follows the form, and as smoke comes after fire, so effect follows cause, and suffering and bliss follow the thoughts and deeds of men. There is no effect in the world around us but has its hidden or revealed cause, and that cause is in accordance with absolute justice. Men reap a harvest of suffering because in the near or distant past they have sown the seeds of evil; they reap a harvest of bliss also as a result of their own sowing of the seeds of good. Let a man meditate upon this, let him strive to understand it, and he will then begin to sow only seeds of good, and will burn up the tares and weeds which he has formerly grown in the garden of his heart

The world does not understand the Love that is selfless because it is engrossed in the pursuit of its own pleasures, and cramped within the narrow limits of perishable interests

mistaking, in its ignorance, those pleasures and interests for real and abiding things. Caught in the flames of fleshly lusts, and burning with anguish, it sees not the pure and peaceful beauty of Truth. Feeding upon the swinish husks of error and self-delusion, it is shut out from the mansion of all-seeing Love.

Not having this Love, not understanding it, men institute innumerable reforms which involve no inward sacrifice, and each imagines that his reform is going to right the world for ever, whilst he himself continues to propagate evil by engaging in it in his own heart. That only can be called reform which tends to reform the human heart, for all evil has its rise there, and not until the world, ceasing from selfishness and party strife, has learned the lesson of divine Love, will it realise the Golden Age of universal blessedness.

Let the rich cease to despise the poor, and the poor to condemn the rich; let the greedy learn how to give, and the lustful how to grow pure; let the partisan cease from strife and the uncharitable begin to forgive; let the envious endeavour to rejoice with others, and the slanderers grow ashamed of their

conduct. Let men and women take this course, and, lo! the Golden Age is at hand. He, therefore, who purifies his own heart is the world's greatest benefactor.

Yet, though the world is, and will be for many ages to come, shut out from that Age of Gold, which is the realisation of selfless Love, you, if you are willing, may enter it now, by rising above your selfish self; if you will pass from prejudice, hatred, and condemnation, to gentle and forgiving love.

Where hatred, dislike, and condemnation are, selfless Love does not abide. It resides only in the heart that has ceased from all condemnation.

You say, "How can I love the drunkard, the hypocrite, the sneak, the murderer? I am compelled to dislike and condemn such men." It is true you cannot love such men *emotionally*, but when you say that you must perforce dislike and condemn them you show that you are not acquainted with the Great over-ruling Love; for it is possible to attain to such a state of interior enlightenment as will enable you to perceive the train of causes by which these men have become as they are, to enter into their

intense sufferings, and to know the certainty of their ultimate purification. Possessed of such knowledge it will be utterly impossible for you any longer to dislike or condemn them, and you will always think of them with perfect calmness and deep compassion.

If you love people and speak of them with praise until they in some way thwart you, or do something of which you disapprove, and then you dislike them and speak of them with dispraise, you are not governed by the Love which is of God. If, in your heart, you are continually arraigning and condemning others, selfless Love is hidden from you.

He who knows that Love is at the heart of all things, and has realised the all-sufficing power of that Love, has no room in his heart for condemnation

Men, not knowing this Love, constitute themselves judge and executioner of their fellows, forgetting that there is the Eternal Judge and Executioner, and in so far as men deviate from them in their own views, their particular reforms and methods, they brand them as fanatical, unbalanced, lacking judgment, sincerity, and honesty; in so far as others

approximate to their own standard do they look upon them as being everything that is admirable. Such are the men who are centred in self. But he whose heart is centred in the supreme Love does not so brand and classify men; does not seek to convert men to his own views, not to convince them of the superiority of his methods. Knowing the Law of Love, he lives it, and maintains the same calm attitude of mind and sweetness of heart towards all. The debased and the virtuous, the foolish and the wise, the learned and the unlearned, the selfish and the unselfish receive alike the benediction of his tranquil thought.

You can only attain to this supreme knowledge, this divine Love by unremitting endeavour in self-discipline, and by gaining victory after victory over yourself. Only the pure in heart see God, and when your heart is sufficiently purified you will enter into the New Birth, and the Love that does not die, nor change, nor end in pain and sorrow will be awakened within you, and you will be at peace.

He who strives for the attainment of divine Love is ever seeking to overcome the spirit of

condemnation, for where there is pure spiritual knowledge, condemnation cannot exist, and only in the heart that has become incapable of condemnation is Love perfected and fully realised.

The Christian condemns the Atheist; the Atheist satirises the Christian; the Catholic and Protestant are ceaselessly engaged in wordy warfare, and the spirit of strife and hatred rules where peace and love should be.

"He that hateth his brother is a murderer," a crucifier of the divine Spirit of Love; and until you can regard men of all religions and of no religion with the same impartial spirit, with all freedom from dislike, and with perfect equanimity, you have yet to strive for that Love which bestows upon its possessor freedom and salvation.

The realisation of divine knowledge, selfless Love, utterly destroys the spirit of condemnation, disperses all evil, and lifts the consciousness to that height of pure vision where Love, Goodness, Justice are seen to be universal, supreme, all-conquering, indestructible.

Train your mind in strong, impartial, and gentle thought; train your heart in purity and

compassion; train your tongue to silence and to true and stainless speech; so shall you enter the way of holiness and peace, and shall ultimately realise the immortal Love. So living, without seeking to convert, you will convince; without arguing, you will teach; not cherishing ambition, the wise will find you out; and without striving to gain men's opinions, you will subdue their hearts. For Love is all-conquering, all-powerful; and the thoughts, and deeds, and words of Love can never perish.

To know that Love is universal, supreme, all-sufficing; to be freed from the trammels of evil; to be quit of the inward unrest; to know that all men are striving to realise the Truth each in his own way; to be satisfied, sorrowless, serene; this is peace; this is gladness; this is immortality; this is Divinity; this is the realisation of selfless Love.

I stood upon the shore, and saw the rocks
  Resist the onslaught of the mighty sea,
And when I thought how all the countless shocks
  They had withstood through an eternity,
I said, "To wear away this solid main
The ceaseless efforts of the waves are vain."

But when I thought how they the rocks had rent,
  And saw the sand and shingles at my feet
(Poor passive remnants of resistance spent)
  Tumbled and tossed where they the waters meet,
Then saw I ancient landmarks 'neath the waves,
And knew the waters held the stones their slaves.

I saw the mighty work the waters wrought
  By patient softness and unceasing flow;
How they the proudest promontory brought
  Unto their feet, and massy hills laid low;
How the soft drops the adamantine wall
Conquered at last, and brought it to its fall.

And then I knew that hard, resisting sin
  Should yield at last to Love's soft ceaseless roll
Coming and going, ever flowing in
  Upon the proud rocks of the human soul;
That all resistance should be spent and past,
And every heart yield unto it at last.

ENTERING INTO THE INFINITE

FROM the beginning of time, man, in spite of his bodily appetites and desires, in the midst of all his clinging to earthly and impermanent things, has ever been intuitively conscious of the limited, transient, and illusionary nature of his material existence, and in his sane and silent moments has tried to reach out into a comprehension of the Infinite, and has turned with tearful aspiration towards the restful Reality of the Eternal Heart.

Whilst vainly imagining that the pleasures of earth are real and satisfying, pain and sorrow continually remind him of their unreal and unsatisfying nature. Ever striving to believe that complete satisfaction is to be found in material things, he is conscious of an inward and persistent revolt against this belief, which revolt is at once a refutation of his essential mortality, and an inherent and imperishable proof that only in the immortal,

the eternal, the infinite can he find abiding satisfaction and unbroken peace.

And here is the common ground of faith; here the root and spring of all religion; here the soul of Brotherhood and the heart of Love, —that man is essentially and spiritually divine and eternal, and that, immersed in mortality and troubled with unrest, he is ever striving to enter into a consciousness of his real nature.

The spirit of man is inseparable from the Infinite, and can be satisfied with nothing short of the Infinite, and the burden of pain will continue to weigh upon man's heart, and the shadows of sorrow to darken his pathway until, ceasing from his wanderings in the dream-world of matter, he comes back to his home in the reality of the Eternal.

As the smallest drop of water detached from the ocean contains all the qualities of the ocean, so man, detached in consciousness from the Infinite, contains within him its likeness; and as the drop of water must, by the law of its nature, ultimately find its way back to the ocean and lose itself in its silent depths, so must man, by the unfailing law of his nature,

at last return to his source, and lose himself in the great ocean of the Infinite.

To re-become one with the Infinite is the goal of man. To enter into perfect harmony with the Eternal Law is Wisdom, Love and Peace. But this divine state is, and must ever be, incomprehensible to the merely personal. Personality, separateness, selfishness are one and the same, and are the antithesis of wisdom and divinity. By the unqualified surrender of the personality, separateness and selfishness cease, and man enters into the possession of his divine heritage of immortality and infinity.

Such surrender of the personality is regarded by the worldly and selfish mind as the most grievous of all calamities, the most irreparable loss, yet it is the one supreme and incomparable blessing, the only real and lasting gain. The mind unenlightened upon the inner laws of being, and upon the nature and destiny of its own life, clings to transient appearances, things which have in them no enduring substantiality, and so clinging, perishes, for the time being, amid the shattered wreckage of its own illusions.

Men cling to and gratify the flesh as though it were going to last for ever, and though they try to forget the nearness and inevitability of its dissolution, the dread of death and of the loss of all that they cling to clouds their happiest hours, and the chilling shadow of their own selfishness follows them like a remorseless spectre.

And with the accumulation of temporal comforts and luxuries, the divinity within men is drugged, and they sink deeper and deeper into materiality, into the perishable life of the senses, and where there is sufficient intellect, theories concerning the immortality of the flesh come to be regarded as infallible truths. When a man's soul is clouded with selfishness in any or every form, he loses the power of spiritual discrimination, and confuses the temporal with the eternal, the perishable with the permanent, mortality with immortality, and error with Truth. It is thus that the world has come to be filled with theories and speculations having no foundation in human experience. Every body of flesh contains within itself, from the hour of birth, the elements of its own destruction, and by the

unalterable law of its own nature must it pass away.

The perishable in the universe can never become permanent; the permanent can never pass away; the mortal can never become immortal, the immortal can never die; the temporal cannot become eternal nor the eternal become temporal; appearance can never become reality, nor reality fade into appearance; error can never become Truth, nor can Truth become error. Man cannot immortalise the flesh, but, by overcoming the flesh, by relinquishing all its inclinations, he can enter the region of immortality. "God alone hath immortality," and only by realising the God state of consciousness does man enter into immortality.

All nature in its myriad forms of life is changeable, impermanent, unenduring. Only the informing Principle of nature endures. Nature is many, and is marked by separation. The informing Principle is One, and is marked by unity. By overcoming the senses and the selfishness within, which is the overcoming of nature, man emerges from the chrysalis of the personal and illusory, and wings him-

self into the glorious light of the impersonal, the region of universal Truth, out of which all perishable forms come.

Let men, therefore, practise self-denial; let them conquer their animal inclinations; let them refuse to be enslaved by luxury and pleasure; let them practise virtue, and grow daily into higher and ever higher virtue, until at last they grow into the Divine, and enter into both the practice and the comprehension of humility, meekness, forgiveness, compassion, and love, which practice and comprehension constitute Divinity.

"Goodwill gives insight," and only he who has so conquered his personality that he has but one attitude of mind, that of goodwill, toward all creatures, is possessed of divine insight, and is capable of distinguishing the true from the false. The supremely good man is, therefore, the wise man, the divine man, the enlightened seer, the knower of the Eternal. Where you find unbroken gentleness, enduring patience, sublime lowliness, graciousness of speech, self-control, self-forgetfulness, and deep and abounding sympathy, look there for the highest wisdom, seek the

company of such a one, for he has realised the Divine, he lives with the Eternal, he has become one with the Infinite. Believe not him that is impatient, given to anger, boastful, who clings to pleasure and refuses to renounce his selfish gratifications, and who practises not goodwill and far-reaching compassion, for such a one hath not wisdom, vain is all his knowledge, and his works and words will perish, for they are grounded on that which passes away.

Let a man abandon self, let him overcome the world, let him deny the personal; by this pathway only can he enter into the heart of the Infinite.

The world, the body, the personality are mirages upon the desert of time; transitory dreams in the dark night of spiritual slumber, and those who have crossed the desert, those who are spiritually awakened, have alone comprehended the Universal Reality where all appearances are dispersed and dreaming and delusion are destroyed.

There is one Great Law which exacts unconditional obedience, one unifying principle which is the basis of all diversity, one eternal

Truth wherein all the problems of earth pass away like shadows. To realise this Law, this Unity, this Truth, is to enter into the Infinite, is to become one with the Eternal.

To centre one's life in the Great Law of Love is to enter into rest, harmony, peace. To refrain from all participation in evil and discord; to cease from all resistance to evil, and from the omission of that which is good, and to fall back upon unswerving obedience to the holy calm within, is to enter into the inmost heart of things, is to attain to a living, conscious experience of that eternal and infinite principle which must ever remain a hidden mystery to the merely perceptive intellect. Until this principle is realised, the soul is not established in peace, and he who so realises is truly wise; not wise with the wisdom of the learned, but with the simplicity of a blameless heart and of a divine manhood.

To enter into a realisation of the Infinite and Eternal is to rise superior to time, and the world, and the body, which comprise the kingdom of darkness; and is to become established in immortality Heaven, and the Spirit, which make up the Empire of Light.

Entering into the Infinite is not a mere theory or sentiment. It is a vital experience which is the result of assiduous practice in inward purification. When the body is no longer believed to be, even remotely, the real man; when all appetites and desires are thoroughly subdued and purified; when the emotions are rested and calm, and when the oscillation of the intellect ceases and perfect poise is secured, then, and not till then, does consciousness become one with the Infinite; not until then is childlike wisdom and profound peace secured.

Men grow weary and grey over the dark problems of life, and finally pass away and leave them unsolved because they cannot see their way out of the darkness of the personality, being too much engrossed in its limitations. Seeking to save his personal life, man forfeits the greater impersonal Life in Truth; clinging to the perishable, he is shut out from a knowledge of the Eternal.

By the surrender of self all difficulties are overcome, and there is no error in the universe but the fire of inward sacrifice will burn it up like chaff; no problem, however great,

but will disappear like a shadow under the searching light of self-abnegation. Problems exist only in our own self-created illusions, and they vanish away when self is yielded up. Self and error are synonymous. Error is involved in the darkness of unfathomable complexity, but eternal simplicity is the glory of Truth.

Love of self shuts men out from Truth, and seeking their own personal happiness they lose the deeper, purer, and more abiding bliss. Says Carlyle—"There is in man a higher than love of happiness. He can do without happiness, and instead thereof find blessedness. . . . Love not pleasure, love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him."

He who has yielded up that self, that personality that men most love, and to which they cling with such fierce tenacity, has left behind him all perplexity, and has entered into a simplicity so profoundly simple as to be looked upon by the world, involved as it is in a network of error, as foolishness. Yet such a one has realised the highest wisdom, and is

at rest in the Infinite. He "accomplishes without striving," and all problems melt before him, for he has entered the region of reality, and deals, not with changing effects, but with the unchanging principles of things. He is enlightened with a wisdom which is as superior to ratiocination, as reason is to animality. Having yielded up his lusts, his errors, his opinions and prejudices, he has entered into possession of the knowledge of God, having slain the selfish desire for heaven, and along with it the ignorant fear of hell; having relinquished even the love of life itself, he has gained supreme bliss and Life Eternal, the Life which bridges life and death, and knows its own immortality. Having yielded up all without reservation, he has gained all, and rests in peace on the bosom of the Infinite.

Only he who has become so free from self as to be equally content to be annihilated as to live, or to live as to be annihilated, is fit to enter into the Infinite. Only he who, ceasing to trust his perishable self has learned to trust in boundless measure the Great Law, the Supreme Good, is prepared to partake of undying bliss.

For such a one there is no more regret, nor disappointment, nor remorse, for where all selfishness has ceased these sufferings cannot be; and whatever happens to him he knows that it is for his own good, and he is content, being no longer the servant of self, but the servant of the Supreme. He is no longer affected by the changes of earth, and when he hears of wars and rumours of wars his peace is not disturbed, and where men grow angry and cynical and quarrelsome, he bestows compassion and love. Though appearances may contradict it, he knows that the world is progressing, and that

> "Through its laughing and its weeping,
> Through its living and its keeping,
> Through its follies and its labours, weaving in and out of sight,
> To the end from the beginning,
> Through all virtue and all sinning,
> Reeled from God's great spool of Progress, runs the golden thread of light."

When a fierce storm is raging none are angered about it, because they know it will quickly pass away, and when the storms of contention are devastating the world, the wise man, looking with the eye of Truth and pity,

knows that it will pass away, and that out of the wreckage of broken hearts which it leaves behind the immortal Temple of Wisdom will be built.

Sublimely patient; infinitely compassionate; deep, silent, and pure, his very presence is a benediction; and when he speaks men ponder his words in their hearts, and by them rise to higher levels of attainment. Such is he who has entered into the Infinite, who by the power of utmost sacrifice has solved the sacred mystery of life.

Questioning Life and Destiny and Truth,
I sought the dark and labyrinthine Sphinx,
Who spake to me this strange and wondrous thing :—
"Concealment only lies in blinded eyes,
And God alone can see the Form of God."

I sought to solve this hidden mystery
Vainly by paths of blindness and of pain,
But when I found the Way of Love and Peace,
Concealment ceased, and I was blind no more :
Then saw I God e'en with the eyes of God.

SAINTS, SAGES, AND SAVIOURS: THE LAW OF SERVICE

THE spirit of Love which is manifested as a perfect and rounded life, is the crown of being and the supreme end of knowledge upon this earth.

The measure of a man's truth is the measure of his love, and Truth is far removed from him whose life is not governed by Love. The intolerant and condemnatory, even though they profess the highest religion, have the smallest measure of Truth; while those who exercise patience, and who listen calmly and dispassionately to all sides, and both arrive themselves at, and incline others to, thoughtful and unbiassed conclusions upon all problems and issues, have Truth in fullest measure. The final test of wisdom is this,—how does a man live? What spirit does he manifest? How does he act under trial and temptation? Many men boast of being in possession of Truth who are continually swayed by grief, disappointment,

and passion, and who sink under the first little trial that comes along. Truth is nothing if not unchangeable, and in so far as a man takes his stand upon Truth does he become steadfast in virtue, does he rise superior to his passions and emotions and changeable personality.

Men formulate perishable dogmas, and call them Truth. Truth cannot be formulated; it is ineffable, and ever beyond the reach of intellect. It can only be experienced by practice; it can only be manifested as a stainless heart and a perfect life.

Who, then, in the midst of the ceaseless pandemonium of schools and creeds and parties, has the Truth? He who lives it. He who practises it. He who, having risen above that pandemonium by overcoming himself, no longer engages in it, but sits apart, quiet, subdued, calm, and self-possessed, freed from all strife, all bias, all condemnation, and bestows upon all the glad and unselfish love of the divinity within him.

He who is patient, calm, gentle, and forgiving under all circumstances, manifests the Truth. Truth will never be proved by wordy arguments and learned treatises, for if men do

not perceive the Truth in infinite patience, undying forgiveness, and all-embracing compassion, no words can ever prove it to them.

It is an easy matter for the passionate to be calm and patient when they are alone, or are in the midst of calmness. It is equally easy for the uncharitable to be gentle and kind when they are dealt kindly with, but he who retains his patience and calmness under all trial, who remains sublimely meek and gentle under the most trying circumstances, he, and he alone, is possessed of the spotless Truth. And this is so because such lofty virtues belong to the Divine, and can only be manifested by one who has attained to the highest wisdom, who has relinquished his passionate and self-seeking nature, who has realised the supreme and unchangeable Law, and has brought himself into harmony with it.

Let men, therefore, cease from vain and passionate arguments about Truth, and let them think and say and do those things which make for harmony, peace, love, and goodwill. Let them practise heart-virtue, and search humbly and diligently for the Truth which frees the soul from all error and sin, from

all that blights the human heart, and that darkens, as with unending night, the pathway of the wandering souls of earth.

There is one great all-embracing Law which is the foundation and cause of the universe, the Law of Love. It has been called by many names in various countries and at various times, but behind all its names the same unalterable Law may be discovered by the eye of Truth. Names, religions, personalities pass away, but the Law of Love remains. To become possessed of a knowledge of this Law, to enter into conscious harmony with it, is to become immortal, invincible, indestructible.

It is because of the effort of the soul to realise this Law that men come again and again to live, to suffer, and to die; and when realised, suffering ceases, personality is dispersed, and the fleshly life and death are destroyed, for consciousness becomes one with the Eternal.

The Law is absolutely impersonal, and its highest manifested expression is that of Service. When the purified heart has realised Truth it is then called upon to make the last, the greatest and holiest sacrifice, the sacrifice of

the well-earned enjoyment of Truth. It is by virtue of this sacrifice that the divinely-emancipated soul comes to dwell amongst men, clothed with a body of flesh, content to dwell amongst the lowliest and least, and to be esteemed the servant of all mankind. That sublime humility which is manifested by the world's saviours is the seal of Godhead, and he who has annihilated the personality, and has become a living, visible manifestation of the impersonal, eternal, boundless Spirit of Love, is alone singled out as worthy to receive the unstinted worship of posterity. He only who succeeds in humbling himself with that divine humility which is not only the extinction of self, but is also the pouring out upon all the spirit of unselfish love, is exalted above measure, and given spiritual dominion in the hearts of mankind.

All the great spiritual teachers have denied themselves personal luxuries, comforts, and rewards, have abjured temporal power, and have lived and taught the limitless and impersonal Truth. Compare their lives and teachings, and you will find the same simplicity, the same self-sacrifice, the same

humility, love, and peace both lived and preached by them. They taught the same eternal Principles, the realisation of which destroys all evil. Those who have been hailed and worshipped as the saviours of mankind are manifestations of the Great impersonal Law, and being such, were free from passion and prejudice, and having no opinions, and no special letter of doctrine to preach and defend, they never sought to convert and to proselytise. Living in the highest Goodness, the supreme Perfection, their sole object was to uplift mankind by manifesting that Goodness in thought, word, and deed. They stand between man the personal and God the impersonal, and serve as exemplary types for the salvation of self-enslaved mankind.

Men who are immersed in self, and who cannot comprehend the Goodness that is absolutely impersonal, deny divinity to all saviours except their own, and thus introduce personal hatred and doctrinal controversy, and, whilst defending their own particular views with passion, look upon each other as being heathens or infidels, and so render null and void, as far as their lives are concerned, the unselfish

beauty and holy grandeur of the lives and teachings of their own Masters. Truth cannot be limited; it can never be the special prerogative of any man, school, or nation, and when personality steps in, Truth is lost.

The glory alike of the saint, the sage, and the saviour is this,—that he has realised the most profound lowliness, the most sublime unselfishness; having given up all, even his own personality, all his works are holy and enduring, for they are freed from every taint of self. He gives, yet never thinks of receiving; he works without regretting the past or anticipating the future, and never looks for reward.

When the farmer has tilled and dressed his land and put in the seed, he knows that he has done all he can possibly do, and that now he must trust to the elements, and wait patiently for the course of time to bring about the harvest, and that no amount of expectancy on his part will affect the result. Even so, he who has realised Truth goes forth as a sower of the seeds of goodness, purity, love and peace, without expectancy, and never looking for results, knowing that there is the Great

Over-ruling Law which brings about its own harvest in due time, and which is alike the source of preservation and destruction.

Men, not understanding the divine simplicity of a profoundly unselfish heart, look upon their particular saviour as the manifestation of a special miracle, as being something entirely apart and distinct from the nature of things, and as being, in his ethical excellence, eternally unapproachable by the whole of mankind. This attitude of unbelief (for such it is) in the divine perfectibility of man, paralyses effort, and binds the souls of men as with strong ropes to sin and suffering. Jesus "grew in wisdom" and was "perfected by suffering." What Jesus was, he became such; what Buddha was, he became such; and every holy man became such by unremitting perseverance in self-sacrifice. Once recognise this, once realise that by watchful effort and hopeful perseverance you can rise above your lower nature, and great and glorious will be the vistas of attainment that will open out before you. Buddha vowed that he would not relax his efforts until he arrived at the state of perfection, and he accomplished his purpose.

What the saints, sages, and saviours have accomplished, you likewise may accomplish if you will only tread the way which they trod and pointed out, the way of self-sacrifice, of self-denying service.

Truth is very simple. It says, "Give up self," "Come unto Me" (away from all that defiles) "and I will give you rest." All the mountains of commentary that have been piled upon it cannot hide it from the heart that is earnestly seeking for Righteousness. It does not require learning; it can be known in spite of learning. Disguised under many forms by erring self-seeking man, the beautiful simplicity and clear transparency of Truth remains unaltered and undimmed, and the unselfish heart enters into and partakes of its shining radiance. Not by weaving complex theories, not by building up speculative philosophies is Truth realised; but by weaving the web of inward purity, by building up the Temple of a stainless life is Truth realised.

He who enters upon this holy way begins by restraining his passions. This is virtue, and is the beginning of saintship, and saintship is the beginning of holiness. The entirely

worldly man gratifies all his desires, and practises no more restraint than the law of the land in which he lives demands; the virtuous man restrains his passions; the saint attacks the enemy of Truth in its stronghold within his own heart, and restrains all selfish and impure thoughts; whilst the holy man is he who is free from passion and all impure thought, and to whom goodness and purity have become as natural as scent and colour are to the flower. The holy man is divinely wise; he alone knows Truth in its fulness, and has entered into abiding rest and peace. For him evil has ceased; it has disappeared in the universal light of the All-Good. Holiness is the badge of wisdom. Said Krishna to the Prince Arjuna—

"Humbleness, truthfulness, and harmlessness,
Patience and honour, reverence for the wise,
Purity, constancy, control of self,
Contempt of sense-delights, self-sacrifice,
Perception of the certitude of ill
In birth, death, age, disease, suffering and sin;
An ever tranquil heart in fortunes good
And fortunes evil, ...
. . . . . Endeavours resolute
To reach perception of the utmost soul,

> And grace to understand what gain it were
> So to attain—this is true wisdom, Prince!
> And what is otherwise is ignorance!"

Whoever fights ceaselessly against his own selfishness, and strives to supplant it with all-embracing love is a saint, whether he live in a cottage or in the midst of riches and influence; or whether he preaches or remains obscure.

To the worldling, who is beginning to aspire towards higher things, the saint, such as a sweet St Francis of Assisi, or a conquering St Anthony, is a glorious and inspiring spectacle; to the saint, an equally enrapturing sight is that of the sage, sitting serene and holy, the conqueror of sin and sorrow, no more tormented by regret and remorse, and whom even temptation can never reach; and yet even the sage is drawn on by a still more glorious vision, that of the saviour actively manifesting his knowledge in selfless works, and rendering his divinity more potent for good by sinking himself in the throbbing, sorrowing, aspiring heart of mankind.

And this only is true service—to forget oneself in love towards all, to lose oneself in

working for the whole. O thou vain and foolish man, who thinkest that thy many works can save thee; who, chained to all error, talkest loudly of thyself, thy work, and thy many sacrifices, and magnifiest thine own importance; know this, that though thy fame fill the whole earth, all thy work shall come to dust, and thou thyself be reckoned lower than the least in the Kingdom of Truth!

Only the work that is impersonal can live; the works of self are both powerless and perishable. Where duties, howsoever humble, are done without self-interest, and with joyful sacrifice, there is true service and enduring work. Where deeds, however brilliant and apparently successful, are done from love of self, there is ignorance of the Law of Service, and the work perishes.

It is given to the world to learn one great and divine lesson, the lesson of absolute unselfishness. The saints, sages, and saviours of all time are they who have submitted themselves to this task, and have learned and lived it. All the Scriptures of the world are framed to teach this one lesson; all the great teachers reiterate it. It is too simple for the

world which, scorning it, stumbles along in the complex ways of selfishness.

A pure heart is the end of all religion and the beginning of divinity. To search for this Righteousness is to walk the Way of Truth and Peace, and he who enters this Way will soon perceive that Immortality which is independent of birth and death, and will realise that in the Divine economy of the universe the humblest effort is not lost.

The divinity of a Krishna, a Gautama, or a Jesus is the crowning glory of self-abnegation, the end of the soul's pilgrimage in matter and mortality, and the world will not have finished its long journey until every soul has become as these, and has entered into the blissful realisation of its own divinity.

Great glory crowns the heights of hope by arduous
struggle won ;
Bright honour rounds the hoary head that mighty works
hath done ;
Fair riches come to him who strives in ways of golden
gain,
And fame enshrines his name who works with genius-
glowing brain :
But greater glory waits for him who, in the bloodless
strife
'Gainst self and wrong, adopts, in love, the sacrificial
life ;
And brighter honour rounds the brow of him who, 'mid
the scorns
Of blind idolaters of self, accepts the crown of
thorns ;
And fairer purer riches come to him who greatly
strives
To walk in ways of love and truth to sweeten human
lives ;
And he who serveth well mankind exchanges fleeting
fame
For Light eternal, Joy and Peace, and robes of heavenly
flame.

THE REALISATION OF PERFECT PEACE

IN the external universe there is ceaseless turmoil, change, and unrest; at the heart of all things there is undisturbed repose; in this deep silence dwelleth the Eternal.

Man partakes of this duality, and both the surface change and disquietude, and the deep-seated eternal abode of Peace are contained within him.

As there are silent depths in the ocean which the fiercest storm cannot reach, so there are silent, holy depths in the heart of man which the storms of sin and sorrow can never disturb. To reach this silence and to live consciously in it is peace.

Discord is rife in the outward world, but unbroken harmony holds sway at the heart of the universe. The human soul, torn by discordant passion and grief, reaches blindly toward the harmony of the sinless state, and to reach this state and to live consciously in it is peace.

Hatred severs human lives, fosters persecution, and hurls nations into ruthless war, yet men, though they do not understand why, retain some measure of faith in the overshadowing of a Perfect Love; and to reach this Love and to live consciously in it is peace.

And this inward peace, this silence, this harmony, this Love, is the Kingdom of Heaven, which is so difficult to reach because few are willing to give up themselves and to become as little children.

"Heaven's gate is very narrow and minute,
It cannot be perceived by foolish men
Blinded by vain illusions of the world;
E'en the clear-sighted who discern the way,
And seek to enter, find the portal barred,
And hard to be unlocked. Its massive bolts
Are pride and passion, avarice and lust."

Men cry peace! peace! where there is no peace, but on the contrary, discord, disquietude and strife. Apart from that Wisdom which is inseparable from self-renunciation, there can be no real and abiding peace.

The peace which results from social comfort, passing gratification, or worldly victory is

transitory in its nature, and is burnt up in the heat of fiery trial. Only the Peace of Heaven endures through all trial, and only the selfless heart can know the Peace of Heaven.

Holiness alone is undying peace. Self-control leads to it, and the ever-increasing Light of Wisdom guides the pilgrim on his way. It is partaken of in a measure as soon as the path of virtue is entered upon, but it is only realised in its fulness when self disappears in the consummation of a stainless life.

> "This is peace,
> To conquer love of self and lust of life,
> To tear deep-rooted passion from the heart
> To still the inward strife."

If, O reader! you would realise the Light that never fades, the Joy that never ends, and the tranquillity that cannot be disturbed; if you would leave behind for ever your sins, your sorrows, your anxieties and perplexities; if, I say, you would partake of this salvation, this supremely glorious Life, then conquer yourself. Bring every thought, every impulse, every desire into perfect obedience to the

divine power resident within you. There is no other way to peace but this, and if you refuse to walk it, your much praying and your strict adherence to ritual will be fruitless and unavailing, and neither gods nor angels can help you. Only to him that overcometh is given the white stone of the regenerate life, on which is written the New and Ineffable Name.

Come away, for a while, from external things, from the pleasures of the senses, from the arguments of the intellect, from the noise and the excitements of the world, and withdraw yourself into the inmost chamber of your heart, and there, free from the sacrilegious intrusion of all selfish desires, you will find a deep silence, a holy calm, a blissful repose, and if you will rest awhile in that holy place, and will meditate there, the faultless eye of Truth will open within you, and you will see things as they really are. This holy place within you is your real and eternal self; it is the divine within you; and only when you identify yourself with it can you be said to be "clothed and in your right mind." It is the abode of peace, the temple of wisdom, the dwelling-place of immortality. Apart from

this inward resting-place, this Mount of Vision, there can be no true peace, no knowledge of the Divine, and if you can remain there for one minute, one hour, or one day, it is possible for you to remain there always.

All your sins and sorrows, your fears and anxieties are your own, and you can cling to them or you can give them up. Of your own accord you cling to your unrest; of your own accord you can come to abiding peace. No one else can give up sin for you; you must give it up yourself. The greatest teacher can do no more than walk the way of Truth for himself, and point it out to you; you yourself must walk it for yourself. You can obtain freedom and peace alone by your own efforts, by yielding up that which binds the soul, and which is destructive of peace.

The angels of divine peace and joy are always at hand, and if you do not see them, and hear them, and dwell with them, it is because you shut yourself out from them, and prefer the company of the spirits of evil within you. You are what you will to be, what you wish to be, what you prefer to be. You can commence to purify yourself, and by so doing

can arrive at peace, or you can refuse to purify yourself, and so remain with suffering.

Step aside, then; come out of the fret and the fever of life; away from the scorching heat of self, and enter the inward resting-place where the cooling airs of peace will calm, renew, and restore you.

Come out of the storms of sin and anguish. Why be troubled and tempest-tossed when the haven of peace is so near?

Give up all self-seeking; give up self, and lo! the Peace of God is yours!

Subdue the animal within you; conquer every selfish uprising, every discordant voice; transmute the base metals of your selfish nature into the unalloyed gold of Love, and you shall realise the Life of Perfect Peace. Thus subduing, thus conquering, thus transmuting, you will, O reader! whilst living in the flesh, cross the dark waters of mortality, and will reach that Shore upon which the storms of sorrow never beat, and where sin and suffering and dark uncertainty cannot come. Standing upon that Shore, holy, compassionate, awakened, and self-possessed and glad with unending gladness, you will realise that

"Never the Spirit was born, the Spirit will cease to be never;
Never was time it was not, end and beginning are dreams;
Birthless and deathless and changeless remaineth the Spirit for ever;
Death hath not touched it at all, dead though the house of it seems."

You will then know the meaning of Sin, of Sorrow, of Suffering, and that the end thereof is Wisdom; will know the cause and the issue of existence.

And with this realisation you will enter into rest, for this is the bliss of immortality, this the unchangeable gladness, this the untrammelled knowledge, undefiled Wisdom, and undying Love; this, and this only, is the realisation of Perfect Peace.

O thou who wouldst teach men of Truth!
  Hast thou passed through the desert of doubt?
Art thou purged by the fires of sorrow? hath ruth
      The fiends of opinion cast out
Of thy human heart? Is thy soul so fair
That no false thought can ever harbour there?

O thou who wouldst teach men of Love!
  Hast thou passed through the place of despair?
Hast thou wept through the dark night of grief? does
      it move
      (Now freed from its sorrow and care)
Thy human heart to pitying gentleness,
Looking on wrong, and hate, and ceaseless stress?

O thou who wouldst teach men of Peace!
  Hast thou crossed the wide ocean of strife?
Hast thou found on the Shores of the Silence, release
      From all the wild unrest of life?
From thy human heart hath all striving gone,
Leaving but Truth, and Love, and Peace alone?

JAMES ALLEN'S

Book of Meditations

For Every Day in the Year

James Allen may truly be called the Prophet of Meditation. In an age of strife, hurry, religious controversy, heated arguments, ritual and ceremony, he came with his Message of Meditation, calling men away from the din and strife of tongues into the peaceful paths of stillness within their own souls, where " the Light that lighteth every man that cometh into the world " ever burns steadily and surely for all who will turn their weary eyes from the strife *without* to the quiet *within*. Many of the Meditations were written as he came down from the Cairn in the early morning, where—like One he loved—he spent those precious hours alone with God while the world slept on. Others are gleaned from his many writings, published and *unpublished*, and are arranged for daily reading at his request, and, we believe, under his spiritual guidance. The book must ever be a stronghold of Spiritual Truth and blessing to all who read it, especially to those who use it for daily devotion and meditation. Its great power lies in that it is the heart of a good man who lived every word he wrote. Every reader of James Allen's books should possess a copy of his Meditations. The beautiful half-tone portrait is a speaking likeness of the Author. It was taken only six weeks before his translation, and has not been published before.

" A book of very special interest has just been published, entitled *James Allen's Book of Meditations for Every Day in the Year.* Every reader of James Allen's works should possess a copy of his *Meditations.*

Cloth, 6s. net; post free 6s. 4d.

L. N. FOWLER & CO.

7 IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, E.C.

The Life Triumphant

By JAMES ALLEN

SECOND EDITION

It is a book of Strength and Victory, and tells how to triumph over Adversity and Evil.

CONTENTS.

1. Faith and Courage.
2. Manliness and Sincerity.
3. Energy and Power.
4. Self-Control and Happiness.
5. Simplicity and Freedom.
6. Right Thinking and Repose.
7. Calmness and Resource.
8. Insight and Nobility.
9. Man the Master.
10. Knowledge and Victory.

In Artistic Cloth Covers, 3s. 0d. net; post free, 3s. 3d.

Out from the Heart

A Sequel to "AS A MAN THINKETH"

By JAMES ALLEN

THIRD EDITION

This Book lays down the first steps in the Path of Enlightenment, and expounds the method by which the higher powers of the mind are cultivated.

CONTENTS.

1. The Heart and the Life.
2. The Nature and Power of Mind.
3. Formation of Habit.
4. Doing and Knowing.
5. First Steps in the Higher Life.
6. Mental Conditions and their Effects.
7. Exhortation.

Bound in Cream Leatherette Boards, price 1s. 6d. net; post free, 1s. 8d.

Through the Gate of Good

or Christ and Conduct

By JAMES ALLEN

SECOND EDITION

CONTENTS.

Introduction.
1. The Gate and the Way.
2. The Law and the Prophets.
3. The Yoke and the Burden.
4. The Word and the Doer.
5. The Vine and the Branches.
6. Salvation this Day.

In Leatherette Covers, price 1s. 6d.; post free, 1s. 8d.

L. N. FOWLER & CO.

7 IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, E.C.

One Life, One Law, One Love

By LILY L. ALLEN

The Author says: "If my little book may make the way clear to some who have hitherto stumbled, if it bring back some who have hitherto wandered, if it heal *only one* broken heart, then indeed shall I be glad I sent it forth on its mission."

CONTENTS.

The World Within.
The Inward Light.
One Life, One Law, One Love.
Becoming.
The Law of Love.
The Only Way.
Limitations?
Taking Time to Think.
Where Understanding Dwells.

"In this little book Mrs. James Allen has gone to the very heart of questions that are being asked by thousands of people to-day who are turning their faces towards a greater light than they have found in the *old interpretations* of the Scriptures. 'God is Love' is the keynote of this book, and it could only have been written by a deep student as well as a great lover of the Word of Truth as revealed in the Bible. The author has been a great and searching reader of the Holy Scriptures, as all must realise who read her books thoughtfully. The book must prove a light upon the path to all who are seeking for a strong, sane, and healthy outlook on life and death."

"We hope it will be sold by the thousand."

EXTRACTS FROM REVIEWS.

"Seek," says the Editor of *The Epoch*, "in that vivid work, *One Life, One Law, One Love*, to enter into the silence. Keep still. Close the eyes to all outward things; shut the senses off from all sensation, and wait quietly and patiently with the mind stayed. . . . The Soul will speak in that hour, and the mind, passive and still, will hear the message."

"*One Life, One Law, One Love*, by Lily L. Allen. A book setting out the way of the soul and the laws of the religious life in language that, while paying due deference to Christianity, borrows nothing from its terminology and little from its special doctrines. The book is an interesting phenomenon of our time. Mr. and Mrs. James Allen are among the well-known writers in this country of the Higher Thought literature."

Daintily Bound in Leatherette, with Silver Lettering,
1s. 6*d. net; post free,* 1s. 8*d.*

L. N. FOWLER & CO.
7 Imperial Arcade, Ludgate Circus, London, E.C

Personality: Its Cultivation and Power

Including "How to Attain"

By LILY L. ALLEN

(Mrs. James Allen)

(With Portrait)

The Author says: "Personality lies at the root of all success; rather might we say it *is* the root of all success. We see everywhere that it is men and women with Personality who win wealth, titles, birth, name; everything that is considered to carry power and influence goes down before Personality. The day of Personality is in its earliest hours, and that man or woman who would be useful to his or her fellows, who would hold positions of power, influence, and weight in the future, will have to cultivate Personality."

CONTENTS.

FIRST PART.

Personality—Right Belief—Determination—Self-examination—Introspection—Self-knowledge—Self-reliance—Self-reverence—Self-control — Intuition — Spontaneity — Independence — Decision — Promptness — Energy — Enthusiasm — Reliability — Self-conquest —The Power to Resist—Courage—Thoroughness—Worth—Physical Culture—Mental Culture—Moral Culture—Spiritual Culture.

SECOND PART.

The A.B.C. of Attainment—Emancipation—Mental Poise—Liberty—Development—Sincerity—Transformation.

EXTRACTS FROM LETTERS.

"I feel I must write to thank you for *Personality: Its Cultivation and Power*. The MS. has been of untold value to me, and since reading it life has altogether changed; old things have passed away, and behold, all things are new. I am a new creature, body and spirit, and I am in a better position than ever I thought it possible I could fill, earning a bigger salary and trusted with much greater responsibilities. . . . It is only justice that I should write and say, *Thank you.*"

"Your *Personality: Its Cultivation and Power*, which you have so kindly allowed me to read, will be a most valuable gift for a young friend."

Cloth, 4s 0d., *net; post free*, 4s. 4d.

L. N. FOWLER & CO.

7 IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, E.C.

New Book from the pen of the Editor of "The Epoch"

MRS. JAMES ALLEN,

ENTITLED

Life's Inspirations

Strongly but artistically bound in light blue cloth, this book contains more reading matter than Mrs. Allen's last publication, *Personality: Its Cultivation and Power*, but is issued at the same price, viz., 4s. 4*d*. post paid. At this time especially there is great need that the sources of inspiration should be pointed out to us, and Mrs. Allen's book cannot fail to inspire the heart of every reader, pointing out, as she does, how all around us are wonderful and beautiful inspirations if we were only *open-eyed* enough to perceive them. To the understanding heart this book will open up a world of inspiration; a world not removed from the daily walks of life, and not separate from the tasks and duties of the ordinary work-a-day life, but all around us will be found that beautiful world of beauty and inspiration into which she herself has entered, and in which she herself must have lived for long, else would this book never have been written. We cannot imagine a more beautiful or inspiring Christmas present for a friend than

LIFE'S INSPIRATIONS

CONTENTS

1. Unseen Forces.
2. Beauty.
3. Nature.
4. Colours.
5. Friendship.
6. Smiles.
7. Work.
8. The Curse Causeless.
9. Companionship and Solitude.
10. Sorrow.
11. Thinking to Inspire.
12. What We Call Death.
13. Life's Greatest Inspiration.

Cloth, 4s. *net*, *post free*, 4s. 4*d*.

L. N. FOWLER & CO.

7 IMPERIAL ARCADE, LUDGATE CIRCUS, LONDON, E.C.

In the Garden of Silence

By LILY L. ALLEN

(With Portrait)

Author's Foreword:

"When I was a very little child we lived in an old house around which were old-world gardens full of the dear old-fashioned flowers; long stone paths, edged with the low box borders, meandered in and out under the fruit trees, and in the quiet evening hundreds of nightingales made the air alive with song. And I, a little wondering maiden, used to wander alone in the great garden, peeping into all the flowers for angel faces, sometimes stooping down to lift up the hanging bell to gaze into its depths, and again standing on tiptoe to look over the edge of the big silent lily, or into the deep heart of the rose, always looking, and always expecting to find those angel faces. All down the long paths I wandered, listening, always listening for voices that I knew were speaking, if I could only hear. Since then long years have passed away, and I have found the Garden of Silence at last; and, finding it, I have found the angel faces and heard those silent voices for which my heart yearned so long ago in that other garden. And believing that what I have seen, and what I have heard, may comfort others, I, in this little book, pass on a portion of all that has come to me in my Garden of Silence."

CONTENTS.

Told in the Twilight.	My Gold!
Immortality.	Afterward.
Opportunity.	Unbroken Alabaster.
Penelope	

This book has been received in a wonderful manner by our reading public, and the author has received many letters from friends and strangers, speaking in the highest terms of the great help and comfort they have received through reading it. The following are a few extracts from letters and appreciations received at *The Epoch* office:

"I have already read and re-read *In the Garden of Silence* and thoroughly enjoyed and appreciated it. It is one of the sweetest little books I have ever read—it is beautiful! I am looking forward to reading some more of her books."

Daintily Bound in Leatherette with Silver Lettering,
1s. 6d. net; post free, 1s. 8d.

L. N. FOWLER & CO.
7 IMPERIAL ARCADE LUDGATE CIRCUS, LONDON, E.C

The Eight Pillars of Prosperity

By JAMES ALLEN

This book is for business and commercial men, and for men and women who are anxious to achieve an honourable success in the various pursuits of life. It shows the solid foundation on which a true prosperity rests, and shows how it can be built up on the strong pillars which support it against all the storms of adversity. The reason of failure is shown, the way to avoid it is pointed out, and the true science of success is made plain. But it is not a technical science, but a science of life, and the book is so written as to please and captivate while it advises and instructs. No business man or woman, or any one preparing for a business career, should fail to get this book. They should make a study of its principles, which are so sound and sure, so strong and invincible, that all who apply them in the construction of their business cannot fail to achieve in their particular avocation—whether it be commerce, science, art, or literature—an abiding prosperity and well-earned success.

CONTENTS.

THE EIGHT PILLARS.

First Pillar—Energy Elements: Promptitude, Vigilance, Industry, Earnestness.
Second Pillar—Economy Elements: Moderation, Efficiency, Resourcefulness, Originality.
Third Pillar—Integrity Elements: Honesty, Fearlessness, Purposefulness, Invincibility.
Fourth Pillar—System Elements: Readiness, Accuracy, Utility, Comprehensiveness.
Fifth Pillar—Sympathy Elements: Kindness, Generosity, Gentleness, Insight.
Sixth Pillar—Sincerity Elements: Simplicity, Attractiveness, Penetration, Power.
Seventh Pillar—Impartiality Elements: Justice, Patience, Calmness, Wisdom.
Eighth Pillar—Self-Reliance Elements: Decision, Steadfastness, Dignity, Independence.

THE TEMPLE OF PROSPERITY.

Price 5s. net; post free 5s. 6d.

L. N. FOWLER & CO.
7 IMPERIAL ARCADE, LUDGATE CIRCUS LONDON, E.C.

From Poverty to Power

or The Realisation of Prosperity and Peace

NINTH EDITION.

In Grey Cloth, with Gold Symbol.

CONTENTS.

PART I.—THE PATH OF PROSPERITY.

1. The Lesson of Evil.
2. The World a Reflex of Mental States.
3. The Way out of Undesirable Conditions.
4. The Silent Power of Thought; Controlling and Directing One's Forces.
5. The Secret of Health, Power, and Success.
6. The Secret of Abounding Happiness.
7. The Realisation of Prosperity.

PART II.—THE WAY OF PEACE.

1. The Power of Meditation.
2. The Two Masters, Self and Truth.
3. The Acquirement of Spiritual Power.
4. The Realisation of Selfless Love.
5. Entering into the Infinite.
6. Saints, Sages, and Saviours, The Law of Service.
7. The Realisation of Perfect Peace.

This Book is suitable for men and women in all circumstances, stations, and conditions of life. The Truth is so presented in its pages as to render it adaptable to all minds. Numbers of business men have profited largely by reading it, while those seeking the highest Truth have entered into larger light and greater peace by studying its chapters.

LETTERS.

"Your charming book."—A.F.

"It is indeed a wonderful, glorious work."—L.R.

"It is so fine that I wish to secure a number for my friends."—C.F.S.

"Its mighty truths will, I trust, give comfort and strength to many a heart."—A.G.G.

"Have received *From Poverty to Power*. It is simply splendid. It thrills me through and through, opening up, as it does, new fields of thought and life. It makes life more glorious and beautiful."—A.E.W.

"I am made richer for reading it. My heart leaps with joy. I am no more unhappy."—K.V.R.

Cloth, 4s. net; post free, 4s. 4d.

L. N. FOWLER & CO.

7 IMPERIAL ARCADE, LUDGATE CIRCUS LONDON, E.C.

00147199

Digitized with financial assistance from
Shri Brihad Bhartiya Samaj
on 20 February, 2020